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Plates

W. Schubring

OURSELVES

Jainism has an extensive literature, sacred and secular, which represents one of the main streams of Indian thought and culture But so far, it has remained an abstruse subject known critically to only a handful of specialists German scholarship pioneered the scientific study of Jainism and it was Hermann Jacobi who in his *Kalpa Sūtra* of Bhadrabahu (Leipzig, 1879) demonstrated for the first time to the Western world the independence of Jainism from Buddhism Jacobi was the pioneer of Jaina studies and in India he was fittingly honoured with the title of *Jaina-mata-divākara*, "one who brought the light of day on the Jaina view" Pioneering work was done also by Weber, Buhler, Leumann, Klatt, Hertel and Bloomfield, to name scholars of the older generation Their work lay in the field partly of biography and bibliography and partly of canonical and narrative text

Dr Walther Schubring, to whose memory we dedicate this issue of our Journal, devoted his life-long labour to the scientific study of Jainism He wrote not only the masterpiece *Die Lehre der Jainas* (Berlin, 1935) based on Svetambara canons in old Prakrit but also edited and translated many of their canons This will be evident from the bibliography as compiled by one of his students, Prof. Dr Hamm of Bonn University, and printed hereafter in this issue along with a short life-sketch of the master For this identification with Jainism Schubring was regarded in Germany as Jainism personified To the German Indologists, Schubring was Jainism and Jainism was Schubring It is a great honour indeed

Schubring was unassuming in his manners but was effective in his teaching He not only drew the respect and regard of his students by his vast learning but also imbibed in them a sense of urgency and devotion to the subject which they have elected for their study And for this he was affectionately called by his students in Indian style *Guru*, and *Guru* he was in the real sense of the term

Schubring died last year at the age of 87 suffering for a long time as a result of an accident he had unfortunately met with His intellect was, however, keen to the last While we regret the passing away of one who is regarded as the most learned man on Jainism outside India, we record our sincerest homage to the departed soul and hope that his life and work will inspire not only his direct disciples but others to the cause of Jainism which was dearest to his heart

Professor Dr. Walther Schubring

(December 10, 1881—April 13, 1969)

F R. HAMM

Walther Schubring was born at the town of Luebeck in the northern part of what is now Western Germany, on December 10, 1881. His father Julius Schubring was the Rector of an old and distinguished High School, the Katharineum, his mother was Anna Schubring, nee Nagel

The atmosphere in the house of his parents from an early age impregnated his spirit and soul wih the best trends of the humanistic tradition of the West

His father was a High School Professor for classical philology and music So at an early age his son received a sound knowledge of the Greek and Latin classics, and the German classics, notably the works of Goethe, were to become his favorites These classics as also the arts, had a strong impact on his views and his character. Especially the composers of the Barocque, like Johann Sebastian Bach, his predecessors and his successors, to be followed by Beethoven and Brahms, became and remained his companions during his whole life He himself was a very good piano player, while his wife, Clara Schubring nee Rodenwaldt, was a painter

While a boy at high school he discovered in his father's library the the *Vollstandige Grammatik der Sanskritsprache* (*Complete Grammar of the Sanskrit Language*) by Benfey He felt attracted to learn the difficult language and did it

After matriculation in 1900, he joined the University, first of Munich for one term, and then of Strasbourg in the Alsace which was at that time a German province His foremost academic teacher became Ernst Leumann, one of the three or four most famous Prakritists of that day (the others being Weber and Pischel at Berlin, and Jacobi at Bonn).

Leumann who perhaps had the widest knowledge of the canonical writings of the Svetambara literature, awakened the interest of his student in this rather difficult field of research. From the outset it became Schubring's chief concern to investigate the literary composition of these ancient texts, his aim it was to reach at a critical text, his ultimate goal

be ng the wording of the text of the Council of Valabhi of the year 980 (or 993) after Mahavira Ever so often in his later years he stressed the necessity of editing the complete cannon of the Svetambaras

His training under Leumann proved to be an ideal one Leumann himself possessed a sharp intellect, stupendous reading in the whole field of Indology (as understood in the West), and the highest acumen He succeeded in passing on these gifts and his learning to his pupil In 1904 Schubring submitted as a thesis for the Ph D degree a critical edition of the *Kalpa-sūtra* with a German translation and glossary (s Bibliography no 1) In 1910 he edited the 1st *Srutaskandha* of the *Ayāra* as a Prize Essay of the Max-Muller Bequest (Bibliography no 2)

From 1905 to 1920 he served as a librarian at the Koniglich Preussische Staatsbibliothek (Royal Prussian State Library) at Berlin The work a librarian had to perform in those years was much different from the duties of a librarian of to-day, at least in this country At any rate Schubring was able, as he told me, to devote much of this time to his Prakrit studies which led him in 1918 to submit a thesis to the Philosophical Faculty in Berlin which gained him the Venia legendi (teaching faculty) (*Das Mahānisiha-sutta*, Bibl no 4) It does not appear that in those disturbed times– it was at the end of the World War I, and the break-down of the monarchy in Germany, combined with difficulties in every-daylife,—there have been many students while he was teaching Indology in Berlin as a ' Privat-Dozent" (which roughly speaking, somehow answers the "Reader" in England)

In 1916 the University of Hamburg had been founded, and the first professor of Indology there was Sten Konow who however soon left for his native Norway The Faculty in Hamburg elected Schubring to become Konow s successor in 1920 Schubring accepted the offer and remained as Head of the Department (Seminar) of Indology for thirty years to come until his retirement in 1950 In 1924-25 he was elected to the Dean of the Philosophical Faculty His successor to the chair of Indology is his own friend and former pupil, Prof Dr Ludwig Alsdorf

During these 30 years of patient and laborious work several books appeared from Schubring's pen Two of them have proved to be real standard works for many years to come, viz , *Die Lehre der Jainas*, (Bibl no 23) which in 1962 was translated into English (Bibl no 41), and his *Catalogue of the Jaina Mss* in the Prussian State Library (Bibl no 31)

In the first work, *Die Lehre der Jainas*, Schubring became the first author in the West to give a complete survey of the doctrines of the Svetambara Jainas based entirely on the ancient Prakrit texts, not on Sanskrit treatises, which it is far easier to work on

The second work is a descriptive catalogue of the 1127 manuscripts which had been acquired since 1892 when Albrecht Weber had listed the valuable *Berlin Collection* Both these collection have been saved from any war damage

It is perhaps not necessary to give an account of all his other books, a bibliography of which is appended to this paper , but three works deserve a special interest, scientifically as well as biographically

In 1926 appeared his *Worte Mahāvīras* (*Sayings of Lord Mahāvīra*, Bibl no 11) Here Schubring undertook to give a critical translation, mainly of parts of the *Āyāra* and *Sūyagada* By calling it critical he meant to show chiefly by typographical device the stratification of these ancient texts, as he had done earlier in several of his text editions These translations have been done for the benefit of those scholars who do not know Prakrit, that they may get an impression of the problems of the literary tradition of these writings The second text, on which his patience did not grow tired, was the *Mahānisīha* After finishing his Berlin thesis he was able to collect some more manuscripts and photostats of this text which had never been printed before This new material was one of the fruits of his visit to India during the winter of 1927-28

I had my first tutoring by Schubring, whom all of his pupils reverently called their *Guru* (and a *Guru* he certainly was), during 1940 and 1941, after which I had to leave the university as I was called to the army

Soon after my return in 1945, he introduced me to the study of the *Mahānisīha*, and on my (rather pre-mature) request that I might be allowed to edit a part of it on the basis of his manuscripts he helped me to do so with never-failing patience and kindness

Often I was allowed to go to his home, where, as he had told at my first visit, there was the reign of the Graces and Musae, and where I was kindly received by his family Here the two of us used to sit in the garden and I easily forgot the hardness of post-war times by listening to his discussions on difficult passages of the *Mahānisīha* At the same time he himself took up again the study of this work, and this eventually resulted in a joint writing of chapters 6-8 (7 and 8 being his share,

the major one) (*Studien zum Mahānisiha, Studies in the Mahānisiha*, Bibl no 33)

Twelve years later Schubring returned for the third time to the *Mahānisiha*, editing chapters 4 and 5, while the Belgian scholar, Jozef Deleu, edited chapters 1-3 (Bibl no 43) Finally in the memorial for Louis Renou, Schubring's contribution was a translation of part of chapter 6 of the *Mahānisiha* (Bibl no 47)

The third work of his I want to mention in this context is a very small book, the *Isibhāsiyāim* (*Rsibhāsitāni*) In 1942, he published the prakrit text (Bibl no 29) , then after the last war there followed a Sanskrit-*chāyā* (no 34), and his last book was a German translation of the *Isibhāsiyāim*, appearing only this year (no 48) Actually the first copy of this book was given into his hands when he had already been taken to hospital, which he never was to leave while he was living So to his last weeks, aged 87, his powers of intellect never failed him

While in his own research he rarely left the study of the ancient Prakrit texts, it was his ambition as an academic teacher to at least introduce his pupils to the whole range of Indology, beginning with the *Rg veda* and *Atharva-veda*, particularly the later for which he had a special interest, the epics and the classical Sanskrit authors , then he regularly introduced us, his pupils, to epigraphical studies, especially of the inscriptions of Asoka Then followed Pali (especially the chronicles of Ancient Ceylon), and, last though not least, Prakrit and Apabhramsa He himself read also Hindi and Gujarati and in a way Marathi, though he did not force these modern Indian languages on his students Indeed to force anything on anybody was the last thing he would ever think of

Though he was not particularly interested in philosophical problems, he considered it necessary for an aspirant to Indological studies to be introduced to Indian philosophical texts So he read e g with me the *Sāmkhyatattvakaumudi* His method of teaching was very helpful to his pupils , it was lucid, encouraging and implicitly showed the way to tackle problems

Several honours were conferred on Professor Schubring In 1938 he became a Corresponding Member of the Scientific Academy of Gottingen The Bombay Branch of the Royal Asiatic Society elected him to their Honorary Membership in 1953 The Deutsche Morgenlandische Gesellschaft did the same in 1956 For several years he served as co-editor of the latter's Journal (*Zeitschrift der Deutschen Morgenlandis-*

chen Gesellschaft) Last, in 1964, he received the degree of Ph.D *honoris causa* of the University of Gent In 1951, at his 70th birthday there appeared a *Festschrift Schubring*, with 20 contributions

The editor of the *Jain Journal* in his inviting letter has kindly asked me to write an article on Jainism, which also should show my connection with my revered teacher Indeed, whenever I met in India Jaina scholars, I had only to mention his name and to say I was his pupil to be received with the greatest kindness As at present my own research has somehow shifted to other branches of Indian culture I did not feel competent to offer a research paper on Jainism However, I do feel it to be not only my pious duty to contribute to a memorial issue of this *Journal* dedicated to my German *Guru*, but I am grateful that I was privileged to draw for our Indian colleagues and for the Indological world at large the outlines of the life of one of the greatest teachers of the last decades in Oriental Research in Germany With him as a teacher, Indology became for his students far more than the study of a seemingly dead culture , he was firmly rooted in the humanistic tradition of the West, which meant with him that every great culture of the past can and should be revitalized by every new generation, for the benefit of any individual In a world and at a time where and when the dark powers of aggression and hatred are gaining ground wherever we look, men like him should be remembered and be looked up to beyond space and time I trust this to become true with the memory of Walther Schubring

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A Short History of Jaina Research

WALTHER SCHUBRNIG

It was in the year 1807 that in the *Asiatic Researches* (Calcutta and London), Vol IX, there appeared three reports published under the title 'Account of the Jains and collected by Major (later Lieutenant Colonel) Colin Mackenzie supplemented by an abstract from his *Diary* of 1797 and from that of Dr F Buchanan[1], the latter containing some notes of a Jaina gentleman These publications were immediately followed by H T Colebrooke's 'Observations on the Sect of Jains'[2] They were based upon those researches as well as on Colebrooke's own and it was in them that apart from bare descriptive recording, some scholarly spirit first made itself felt by a critical standpoint taken and by facts being combined Jaina research thus dates from somewhat more than 150 years ago

In H H Wilson's *Sketch of the Religious Sects of the Hindus* we find some stray notes about the Jainas but no details are given though, on the other hand the author dwells upon Vol I of the *Transactions* of the Royal Asiatic Society (1827) which contained an essay by Delamaine and one more by Buchanan (=F Buchanan Hamilton), both with the title 'On the Srawacs or Jains' and followed by a few remarks of the latter and of W Francklin about some Jaina temples by Colebrooke's account of two inscriptions, and by Wilson's own review of Colebrooke's study 'Sect of Jina in his *Eassays on the Philosophy of the Hindus*[3] In the same year, 1827 Franclin's *Researches on the Tenets*

[1] Buchanan published *A Journey from Madras through the Countries of Mysore Canara and Malabar* (Lo 1807 , 2nd ed Madras, 1870) Comp Guerinot *JAs* 1909 p 55 In this work the Jainas are often mentioned Buchanan's *Journal* kept during the survey of the Districts of Patna and Gaya in 1811-12 ed by V H Jackson Patna, 1925 contains a description of his visit to the place where Mahavira died Comp Jacobi *SPAW* 1930 p 561

[2] Printed in Colebrooke's *Miscellaneous Essays* 2nd ed (1872) Vol II pp 191 224

[3] We should not like to pass over in silence the earliest references to the Jainas Comp Windisch in his *Geschichte der Indo Arischen Philologie* etc , p 29 Zachariae *WZKM* 24 pp 337-344 (reprinted in his *Kleine Schriften* pp 41-47) and Festschrift Winternitz pp 174 185 , Randle, *JRAS*, 1933 p 147 The Greek glossator Hesychios (5th century A D) mentions *gennoi* as naked philosophers a word in which M Schmidt in his 2nd ed (1867) of *Hes* p 342 surmises the Jainas Comp Gray and Schuyler *Am J of Philol* 22 (1901), p 197 Lassen *Ind Altertumskunde* 4 (1861) and Luders, *KZ* 38 p 433 are not against Schmidt's suggestion whereas Stein in *Megasthenes and Kautilya* p 293f maintains a cautious attitude

of the Jeynes and Boodhists were published, the first book that had the Jainas in its title Its descriptive portions are readable even now, whereas this cannot be said of its mythological and speculative deductions

We abstain from cataloguing here which was printed after 1827, since this can be found in Guerinot's *Bibliography* (s b) We must confine ourselves to mention that *Sketch* of Wilson, because it represents the most important treatment of the subject at that time He gives a report on the numerable Jaina manuscripts both privately owned by him and by the Calcutta Sanskrit College His *Descriptive Catalogue of the Mackenzie Collection*[4] dealt with 44 South Indian Jaina manuscripts that had come to the East India Company in London But even the earliest essays were partly based upon texts as was Colebrooke's first one in that it concerned Hemacandra's *Abhidhāna Cintāmani* and the *Kalpa Sūtra* of the Jaina Canon Still he made use of both in a selective manner only and was far from editing or translating them completely and twenty years had to pass until the first Jaina text was published Again it was Hemacandra's work that was edited by Bohtlingk and Rieu with a German translation in 1847 (St Petersburg), whereas the *Kalpa Sutra*, along with the *Navatattvaprakarana*, appeared in 1848 in Stevenson's English rendering[5] That this was a rather imperfect performance[6] is easily explained by the fact that Stevenson was the first European scholar to be confronted with the canonical Prakrit[7] The *Abhidhāna Cintāmani* in 1858 was followed[8] by Weber's edition of Dhanesvara's *Satrunjayamāhātmya*[9] with a detailed preface So, then, the textual basis was rather narrow for Lassen's sketch of Jainism[10] in his *Indische Altertumskunde* 4,755-787 (1861)[11]

[4] The Mackenzie Collection *A Descriptive Catalogue* by H H Wilson C 1828 2nd ed Madras, 1882

[5] The *Kalpa Sutra* and *Nava Tattva* Two works illustrative of the Jaina religion and philosophy Transl from the Magadhi by J Stevenson Lo 1848

[6] Comp Jacobi, *The Kalpa Sutra of Bhadrabahu*, p 27ff

[7] Pischel, *Grammatik der Prakrit Sprachen* in § 17 deals with the history of research in the Ardha-Magadhi

[8] Pavie's French analysis of the *Padmavaticaritra* in *JAs* 5 T 7 may also be mentioned

[9] Albrecht Weber *Uber das Satrumjaya Mahatmyam* Ein Beitrag zur Geschichte der Jaina Leipzig 1858

[10] The word Jainism is an English rendering and etymologically not correct In German works of Leumann, Winternitz, the author and others the student will read Jinismus and Jinistisch derived from *Jina*, as are, in all languages, Buddhism etc from *Buddha* Bauddhism etc has never and nowhere been said

[11] Translation by Rehatsek, *JA* 2, pp 193-200, pp 258-265

The mentioned edition had been Weber's first attempt in Jaina research, but years later it was actually his great study *Uber ein Fragment der Bhagavati* etc that was epoch-making It appeared in two parts in the *Abhandlungen der Koniglichen Akademie der Wissenschaften zu Berlin* 1865-66 and in a separate edition (1866-67), that is to say again twenty years after the first Jaina text (s a) Obsolete as it is now, yet it marks in our field the beginning of a philological and creative epoch As to it, the reader may be referred to Windisch s precise description rendered in the Grundriss (*Encyclopedia of Indo Aryan Research*) But the fundaments laid down by Weber in self-sacrificing zeal cannot be passed over here his treatise 'Uber die heiligen Schriften der Jaina' in *Indische Studien* Vol 16, and 17 (1883-85) based upon the Jaina manuscripts acquired by the Royal Library of Berlin 1873-78, and his *Verzeichnis* of the same (1888-92), the latter[12] represented by two monumental volumes, being a most accurate description which even extends to literature and history A work of that scope going beyond the usual limits of a catalogue was not out of place at that stage The Jaina manuscripts purchased in later years have been catalogued by the author not earlier than in 1944[13]

Some time about those eighties the first prints of canonical texts (1880 ff) came to Europe adding to foster Jaina research work over there Their inaugurator was Rai Dhanpat Singh Bahadur at Azimgunj or Murshidabad in Bengal Those huge volumes served their purpose until they were replaced by more handy ones some thirty years after (s b)

The manuscripts described by Weber had come to Berlin thanks to an agreement between Buhler and the Department of Public Instruction at Bombay which had commissioned him and other scholars in their service with the careful examination of private collections and purchase of manuscripts at government costs He was allowed to acquire manusscripts even for foreign libraries, provided they were doubles The examined and purchased manuscripts were catalogued and listed in the valuable reports of R S and S R Bhandarkar, Buhler, Kielhorn, Peterson, and others The manuscripts acquired by the Government have been deposited in the Deccan College, now Bhandarkar Oriental Research Institute in Poona The Jaina works among them have been minutely described by H R Kapadia in Vol XVII of the *Descriptive Catalogue*

12. A good deal of my visual faculty has been buried therein , *Verz* II, 3 p xviii

13. *Die Jaina Handschriften der Preussischen Staatsbibliothek* Neuerwerbungen seit 1891 Leipzig 1944 (1127 mss on 647 pages)

of the Institute (1935-48) An appendix is devoted to graphic peculiarities (comp *JUB* Vol 5 and 6)[14]

Buhler, through his *Reports*, has not only become a patron of Jaina philology indirectly, but thanks to a number of original works and essays has been a direct promoter in our field, as in the course of years, Weber, too, had been, and, moreover, they both have inspired younger scholars Jacobi's critical edition of he *Kalpa Sūtra of Bhadrabāhu* (*AKM* 7, 1, 1879) clearly shows traces of Buhler's spirit, while Leumann's *Aupapātika Sutra* (*AKM* 8, 2 , 1883) - originally a thesis of Leipzig—is influenced by Weber and the Berlin Collection It may be mentioned here that Weber successfully cooperated with Leumann in his great essay referred to above The editions of both Jacobi and Leumann are masterpieces of philology, and it was only a predilection for the old Prakrit grammarians that led Pischel in his famous *Grammatik der Prakrit-Sprachen* (§ 19, footnote 3) to call Hoernle's *Uvāsagadasāo* (1890) the only critical one[15]

Jacobi s introduction to the *Kalpa Sutra* has come to be fundamental for all further research This research has been described up to the twenties of this century by Windisch and need not be repeated here[16] Its staring point was, due to Jacobi[17], the definite removal of any doubt whether the Jainas or the Buddhists were of earlier origin[18], a doubt resulting from some inward and outward similarities between those two world-denying religions Jaina creed had spri ng into existence long before Gautama Buddha's time, Vardhamana Mahavira was not its founder, but a reformer of what Parsva had taught, whom tradition credibly maintains to have lived 250 years before him It may be added here from a later deduction of Jacobi's that Mahavira's *nir-*

[14] Weber already dealt with this topic (*Verz* II 3, p xii ff) Leumann discussed the influence of the shape of the leaves upon the text (*ZDMG* 46, p 583f) Miniatures in manuscripts were treated by Huttemann, *Baessler-Archiv* 4, 2 , Brown, *Jaina Gazette* 28, p 77-83 (reviewed by Hirananda Sastri, *ibid*, 113f) Brown *Kalaka* (§24) with a bibliography The *Bibliography* of Indian Archaeology may also be consulted

[15] A reflex of Pischel s remark can be seen in *Antagadadasao* ed Barnett, p x Comp Leumann, *JRAS* 1907 p 1080 As to the *Uvas* , see Leumann s review, *WZKM* 3, pp 328-350

[16] For Jaina studies in Italy mostly going back to Jacobi see the Indological bibliography upto 1911 in *Rivista degli Studi Orientali* 5, pp 219-271

[17] See his introduction to the *Kalpa Sutra* and to *SBE* 22 and 45.

[18] Colebrooke found it necessary to investigate the precedence of the *Veda* and of Brahmanism before the said religions (Observations etc , *Misc Essays* II 196 ff) Francklin had no doubt that the original religion of India was that of the 'Boodh' and the 'Jeyne' (*Researches*, p 137)

vāna was in 477 B C As we know from Pali sources, he was a contemporary of Gautama and is likely to have survived him by seven years[19]

Pali texts, moreover, give numerous details about thinkers and their schools in the Buddha's time F O Schrader, a pupil of Leumann, made them the subject of his thesis in 1902[20] The most important of those philosophers was Gosala Maskariputra, the head of the *Ājivika* sect, whose interesting career has been repeatedly treated by Hoernle[21] That Asoka knew the Jainas under the name of *Nigantha* (Topra edict 7, 26) was Buhler's statement[22] Their early history in so far as it is reflected by Hemacandra in his *Pariśiṣṭaparvan* (the *Sthavirāvali*) and in legends pertaining to it, is due to Jacobi no less than is the right interpretation of what is called the schism that led to the separation of the Svetambara and Digambara communities They did not as old time would have it, separate by an act of violence but gradually, until, eventually, both partners became aware of their differences

It might have been expected that continued Jaina research in Europe should have led to the origin of a Jaina Text Society as a counterpart to the well-known Pali Text Society Pischel expressed his hope in this direction[23] but things took a different course The edition of canonical texts which, of course, was the most important –did not go on methodically, but as circumstances would have it We are glad to say that the Jainas themselves came to help, if, to be true in their own style Agamodaya Samiti, founded at Mahesana in 1915, has published most works of the Svetambara *Siddhanta* and many more non-canonical texts These handy prints mark a great progress as compared with the monstrous volumes mentioned above The classical commentary in Sanskrit has been added It is wanting in the Jaina *Sutra Battisi* which was a rather primitive undertaking (Haidarabad, 1920), though Rsi (i e Sadhu) Amolak[24] had contributed a Hindi paraphrase The most

[19] *SPAW* 1930, p 557ff (§19) Counter-arguments brought forward by Keith Bull *School of Or Studies* 6, pp 859-866

[20] *Uber den Stand der Indischen Philosophie Zur Zeit Mahaviras and Buddhas* Strassburg 1902

[21] *Uvas* II app *Encyclop of Religion and Ethics* I p 259ff Later publications see §18 A full account of Schools and Sects in Jaina Literature by Amulya Chandra Sen C 1931

[22] *ZDMG* 46, p 91 *Ep Ind* 2, p 274 Acc to the former place the discovery is due to Lassen

[23] *SPAW* 1903, f 11 Pischel lived half a century too early to see the foundation of the Prakrit Text Society on a large scale in 1953 For the first volume see § 56

[24] The same as Amolak Rsi, the author of *Mukti Sopan* (Haidarabad 1915) born in S 1933, as is evident from the preface

recent print[25] is without any commentary whatever. Its name taken from Ardhamagadhi, is *Suttāgame* Both the *Battisī* and the *Suttāgame* are Sthanakvasi prints and, for that reason, they contain no more than 32 *Āgamas* out of the traditional 45

The old texts, in many cases, have been handed down to us in a very curious shape which makes them rather unintelligible for the unprepared reader The copyists of olden time being confronted with innumerable repetitions have recoursed, as can be easily understood, to abbreviations which, however, violated the context Up to this day the printed books pass over them as through thick and thin The reader, indeed, is prepared to forbear as traditional and respectable peculiarities of Jaina style a certain monotony of question and answer, dry lists, and long complexes (though not altogether void of euphony) of what has turned out to be metrical passages[26] But he is longing for a less clumsy wording This might be easily achieved by a rational method of dissolving those abbreviations and by providing the necessary references, a method which would result in a readable text where the valuable trend of thought now often concealed would eventually appear in a lucid form It goes without saying that critical examination and comparison of traditions will remain indispensable Let it be admitted that the want of cotrollable oldest manuscripts is often a stumbling stone in the way towards that ideal of a critical edition, Hundreds of Jaina works are still preserved in partly subterranean *bhāndāras* where they were deposited centuries ago, and those precious libraries remained inaccessible since the conservatism of the owners could not overcome their disinclination towards their treasures being published When Buhler was allowed to have a glance into the *badā bhāndār* of Jaisalmer, he was misled as to the mass of what was preserved there It was not earlier than a few years ago that a scholarly examination of *bhāndār* manuscripts became feasible, and our thanks and respects are due to Muniraj Punyavijaya for his working towards that noble aim[27]

The 'classical' Sanskrit commentary to the Svetambara canon represents the climax of a vast scholastic literature Its predecessors in Prakrit, the *Nijjuttis* and *Cūnnis*, were, for a long time, neglected by scholars We might even say that, in a certain sense, this is still true today, for the publications of *Cūnnis* issued in the course of the last

[25] Sri Sutragama Prakasaka Samiti, Gurgaon Cantt , P

[26] the *Vedha* metre, discovered by Jacobi *Ind Stud* 17 p 389ff , later treatments by the Author, *Worte* p 3f , Alsdorf in *Asiatica* (*Festschrift Weller*) p 16

[27] See Alsdorf in *Festschrift Schubring*, p 59f

decades do not contain even the slightest illustrative or critical addition, though the merits of Muni Jinavijaya Acarya in laying them before the reader are undisputable It was nearly half a century earlier (1892) that Leumann, on the ground of his own subtle investigations based not upon prints but upon manuscripts, has shown (*ZDMG* 46, p 586) the importance of those voluminous products for not only Jaina dogmatics but for the history of literature in general Unfortunately the author did not pursue those researches he had characterised as "indispensible for the exploration of the Jaina literature of several centuries", pointing out that the *kathās* in the old commentaries often appear in non-Jinistic works Still we possess his *Āvaśyaka-Erzahlungen* (*AKM* Lo, 2 , 1897) which after the most subtle examination of the best manuscripts give the pure text of those old moral illustrations It is a point of regret that no more than but four forms of that work should have been printed and that a continuation, though promised, should never have seen the light of the day It was younger recensions of Jaina stories that were translated and explored as to their motives and their importance for comparative history of literature by Hertel and others In his essay 'On the literature of the Svetambaras' of Gujarat (1922) we find the following remarkable passage ' During the middle ages down to our own days the Jainas and especially the Svetambaras of Gujarat, were the principal story-tellers of India Their literature contains, in huge masses, the materials which the students of folklore, who wish to do true scientific work, should thoroughly study in preference to all the other Indian narrative literature" But Hertel did not leave any doubt that in his opinion not even the preliminary condition, i e , of critical texts and precise translations was fulfilled As to his intrinsic studies of the *kathānakas* for which he succeeded to produce parallels even from non-Indian sources, the reader is referred to Winternitz s *History of Indian Literature* Vol 2

Jaina Sanskrit in the stories, according to Hertel, is a common people's language with its usual carelessness and some borrowings from Prakrit or from the author s provincial tongue , it must not be measured by the standard of classical *Bhārati* This definition serves to weaken a severe judgement pronounced by Buhler (*loc cit* p 14) At other places in scholarly literature too peculiarities of Jaina Sanskrit have been noted down Bloomfield in the second of four systematical collections[28] has pointed out (1) the influence of Prakrit and an early

[28] *Life and stories of the Jaina Saviour Parsvanatha* (Baltimore 1919) , p 220 , Some Aspects of Jaina Sanskrit' (Antidoron *Festschrift Wackernagel* 1923, p 220ff The *Salibhadra Carita* (*JAOS* 1923, pp 290-316 , 'On Diminutive Pronouns in Jaina Sanskrit (*Festschrift Lanman* 1929, p 7ff)

stage of New Indian (Gujarati and Marathi) already mentioned, (2) in some cases hyper-Sanskritization of words apparently Prakritic, (3) borrowings from dictionaries and grammars, (4) use of words of unknown origin Apart from Amitagati's *Dharmaparikṣā* (ed Mironow) this jugement was based upon Svetambara works A description of the origin and progress of linguistic studies in the Prakrits (Ardhamagadhi, Jaina Maharastri, Jaina Sauraseni) and Apabhramsas in Jaina literature is beyond our scope

When stopping further publication of the *Āvaśyaka Erzahlungen* Leumann had consoled the reader with his *Ubersicht uber die Āvaśyaka* Literature to come out in the very next time Materials from manuscripts and manuscripts only, a long list of which Leumann has given in *ZDMG* 45 and 46, had been collected for the purpose of laying bare the different layers of an extensive scholastic literature concerning certain indispensable (*āvaśyaka*) formulae of daily devotion By this great work he was many decades ahead of his time But, unfortunately, in this case too, printing was stopped when the 14th form (in folio) had been composed Not until 34 years later this fragment, rich in contents, but difficult to study, was published by the author who was fortunate enough to find the proofs being preserved[29]

All history of literature, a building, as it were, has for its ground floor the bio-bibliographical materials Jaina research would have enjoyed the great luck of having them at its disposal, if Klatt's *Onomasticon* had been completed and printed Eight volumes from his own hand in alphabetical order contain what was within his reach to collect data concerning Jaina authors and works But he fell severely ill and never recovered The work was estimated to fill some 1100 pages in print, but no more than 55 pages have been printed as a specimen thanks to Weber and Leumann[30] The first to become a bibliographer of Jainism was Guerinot by his *Essai de bibliographie Jaina* (1906) A modern standard was not reached until 1944, when Velankar's *Jinaratnakoṣa* appeared, where the Jaina works have been catalogued, while a second volume containing their authors is still waiting for being published A Primitive forerunner had been the Jaina *Granthāvali* published by the Jaina Svetambara Conference in 1908

[29] Leumann, *Ubersicht uber die Avasyaka-Literatur*, aus dem Nachlass hrsg v Walther Schubring, Hamburg 1934 Obituary by the same, *ZDMG* 87, pp 69-75

[30] *Specimen of a literary-biographical Onomasticon* by Dr Joh Klatt, Leipzig 1892 His obituary by Leumann, *IA* p 23, 169

Another fundamental for Jaina history are the inscriptions Guerinot's *Essai* was followed in 1908 by a *Repertoire d'epigraphie Jainas* Though not the work of a specialist yet Luder's *List* of Brahmi Inscrptions from the earliest time till about 400 A D with the exception of those of Asoka is valuable thanks to innumerable inscribed allusions to the order of Jaina laymen and monks (EI 10, App L C 1912)

It seems to be a digression from our subject when we note that Buhler in his academical lecture *Uber die Indische Sekte der Jainas* (1887) was the first to call up the interest of non-scholars for Jainism legitimated as he was to do so thanks to 17 years of official service in the then Bombay Presidency Mrs S Stevenson, trained in the Christian Mission of Gujarat, wrote her book *The Heart of Jainism* in 1915 thus challenging a strong resentment at least among the Digambaras[31] It is curious to see that while this authoress regretted to miss true warmth of heart in the religion she described Pertold in a public lecture approved of its being excluded from it[32] Guerinot's book *La Religion d Jaina* (1926) was exposed to criticism as was the book just mentioned[33] One year before (1925) H v Glasenapp's by far more instrcutive and comprehensive work *Der Jainismus eine indische Erlosungsreligion* had come into the hands of many grateful readers

To the same author we owe his contribution to the *Handbuch der Literaturwissenschaft* representing Jaina literature and writing according to the different literary species Winternitz's *History of Indian Literature* Vol II, p 289-356 (1920) which deals with the same subject is too well known for its merits for being praised here

Thus far we have registered Western working for the public knowledge of Mahavira's religion As to the countless pamphlets and journals through which the Jainas themselves, for the purpose of propaganda, appeal to the general public, we but mention them here in passing Of the publications useful for scholrs we refer to Vijayadharma Suri's (s b) *Jainatattvajñana* (in *Festschrift Winternitz*) Jaini's *Outlines of Jainism*, P C Nahar's *Epitome of Jainism* and C R *Jain's Jaina Law*

[31] Jagmanderlal Jaini *A Review of the H of J*, Ambala 1925 Earlier, Mrs Stevenson published *Notes on Modern Jainism*, Oxford, 1910

[32] O Pertold, *The place and Importance of Jainism in the Comparative Sciences of Religions* (Bh without year) p 21 "I think this sentimental aspect is the least desirable in a modern religion, which must go parallel with the fast development of sciences"

[33] Critically reviewed by Charlotte Krause, *ZDMG* 84, pp 192-202, comp also Frauwallner, *WZKM* 36, p 336ff

Research further receives great help by compilations as are catalogues of private libraries, collections of *Pattāvalis and Prasastis*, biographies, etc They all, however, are overshadowed by the *Abhidhāna Rājendra*, a Sanskrit encyclopedia in 7 volumes, whose Prakrit catchwords are taken from the canonical and scholastical literature of the Svetambaras a monumental work by Vijayarajendra Suri (1827-1907, Ratlam 1913-25) A glossary of the canon in three languages is the Illustrated *Ardha-Magadhi Dictionary* of Mnui Ratnacandra in 5 volumes (Indaur 1923-32) Prakrits of all kind including that of the Jainas have flown together to mix in the ocean called *Paia-sadda-mahannavo* a complete Prakrit-Hindi Dictionary (1928) by Pandit Hargovind Das Sheth Precise data of places as well as large supplements will increase the value of that great work Among the periodicals we should like to mention the *Anekānt*, *Jain Antiquary*, *Jain Hitaisi* where literature and history are being discussed by Jaina authors, many of whom of course, have contributed also to non-Jinist journals Nearest related to the periodicals are the series (*granthamālā*) In many cases they represent a very remarkable file including rare and significant works provided with a scholarly introduction It is a pity that many *granthamalās* should have become known in the West only in fragments if at all The Svetambaras can be proud of the volumes, apart from the *Siddhānta*, published by the Agamodaya Samiti, by the Devchand Lalbhai Jain Pustakoddhara, the Atmananda Grantharatnamala (Bhn, 1911 ff), the Yasovijaya Jain Granthamala started in 1904 and apparently the oldest Jaina series, and many more literary undertakings which cannot be enumerated here Our thanks are equally due to the Digambaras A parallel to the *Siddhānta* are the classical Digambara authors They have been printed and translated in the *Sacred Books of the Jainas* (Arrah 1917 ff), Sanatana Jain Granthamala (ben 1917 ff) , Sri Rajacandra Jain Sastramala (Bo 1916 ff) , Manikcandra Jain Granthamala (Bo 1915 ff) The most recent series is the Jnanapitha Murtidevi Jain Granthamala (Banaras 1948 ff) , a younger counterpart to the Singhi Jain Granthamala (Bo 1933 ff) of the Svetambaras, edited by Muni Jinvijaya

These intimations are merely meant to demonstrate the respectable activity within the Jaina communities as to their almost inexhaustible stock of literature, an activity radiating as far as to the field of Western research This state of affairs can be dated from the first two decades of this century It is true that it was Hoernle who, as early as in 1890, could dedicate the first volume of his *Uvāsagadasāo* to Vijayananda Suri (Anandavijaya = Atmarama 1837-97) in grateful acknowledgement of various suggestions and corrections, though it is equally true that it was

Vijayadharma Suri (1868-1922), never failing to help when being consulted by European Scholars[34], who proved by far more effective The renaissance just mentioned with the Svetambaras at least is due to his lasting impulse

Reprinted from *The Doctrine of the Jainas*

[34] Western acknowledgements and recollections by Winternitz, Guerinot, Belloni-Filippi and others , A J Sunawala, *V Dh S* , *His Life and Work* With a prefatory note by F W Thomas, Cambridge 1922, the same, *Adarsa Sadhu, an ideal monk*, 2nd ed Cambridge 1934 , Vijaya Indra Suri *Reminiscences of V Dh S* , Shivpuri, 1924

Reminiscences of Professor Schubring with Some Glimpses of Academic Life in Germany

AMULYACHANDRA SEN

Before going to Germany in 1933 I was at Santiniketan pursuing my Pali and Prakrit studies with Pandit (later Mm) Vidhusekhar Sastri and had already published some research work on the canonical literature of the Jainas In 1931 I decided to go to Germany for higher studies in Indology and corresponded with various academic bodies for advice regarding facilities availble at different German universities for the study of different branches of it Professor Schubring's name was practically unknown to Indian scholars at that time, for his writings were almost wholly in the German language His name was known to me through some foot-note references contained in the writings of some continental authors of recent times and the only book by him that I had known till then was a small one

It so happened that Manilal Patel, an old friend, returned at that time to Santiniketan after obtaining a Doctor's degree in Vedic studies at the University of Marburg (Germany) and he remarked, "Schubring is Jainism and Jainism is Schubring " He was of course voicing the opinion, as I later found, of the world of German Indologists, the pioneers in practically all branches of scientific studies on Indology This information made me decide finally for the University of Hamburg where Schubring taught and I started a correspondence with him forthwith Also fortunately, the eminent Jaina scholar Muni Jinavijayji happened to come to Santiniketan at the time as the Director of a Jaina Institute founded on a temporary basis by a Jaina millionaire of Calcutta Muniji had been to Germany and had come in close personal contact with Professor Schubring From him I obtained further information about the Indological Seminar of Hamburg University, of which Schubring was the Director

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I left India in July 1933 and after spending a month in Italy, reached Hamburg in early September German universities' summer vacation used to be in those days from August to end of October When I was in Italy I heard from Professor Schubring to the effect that he

would be out of town till about the end of September Through the Akademische Auslandsstelle (i e Institute for Foreign Students), of which the chairman at the time was Frau Helene Fera, a rich and very cultured elderly lady who belonged to the Social Democratic Party, I got into touch with the University and the Indisches Seminar Frau Fera was a very kind-hearted person of liberal views and broad sympathies, and was particularly partial to Indian students (although I was the only Indian student at the University throughout my long stay in Hamburg) She took great interest in the welfare of foreign students and frequently entertained them When the Nazis removed her later from her position at the Auslandsstelle—she had nothing but contempt for their absurd ideology—she opened a free German course in her own big house and maintained her close touch with foreign students as before

That year Germany had a long summer (ending in August) which all north-European countries look forward to, the remaining months of the year being cold, wet or foggy with heavy snowfall in winter In September it was autumn and Frau Fera led a large party of foreign students, American, British and continental, in an excursion by train organised by the Auslandsstelle, to the open country on the outskirts of the city where we saw the woods in all their golden autumnnal glory The Auslandsstelle also organised a rapid course in German for beginners which was joined by all foreign students, and there were more visits to interesting places in and around the city So we were gradually initiated to German life, helped also by invitations to groups of us at the houses of other Auslandsstelle associates of Frau Fera

Towards the end of September Frau Fera, on my behalf rang up Professor Schubring who lived in the suburbs—my knowledge of spoken German was as yet inadequate for carrying out a telephonic conversation—and he made an appointment for meeting me at the Seminar.

Prior to my meeting with him I familiarised myself with the precincts of the University, a vast complex with lawns around, consisting of big lecture theatres and small class rooms, long and wide corridors and stairs on several floors The Seminars for different subjects were housed, if they had many students, in separate buildings situated away from the main University building but not very far from it Each Seminar had its own class rooms, lecture halls, work rooms for advanced students, a small coffee room and an open-shelf library, very well stocked with books and journals not only in German but in other leading European languages as well, dealing with that particular branch of knowledge Besides the Seminar libraries, there were also the University

Central Library and the State Library, the two being combined at some places The Libraries remained open also during holidays and vacations, and research workers were supplied with latch-keys, so that they could use the library at their own convenience I did not yet seek out the Indian Seminar, which I put off till I had met my Professor although I had been told that, it, having but a few students, was located in the University building itself As it was yet vacation time, I would roam about leisurely in the grounds of the main University building, and for reasons unknown a particular side of it attracted me , at one end of this lawn, there was a nook with a bower and benches, where I would seat myself and keep looking right in front of me upon an ivy-covered wall on the ground floor, raised hardly a foot from the ground, studded with large windows with glass panes

3

On the appointed day I found my way to the Indian Seminar and was admitted by the lady Secretary who led me to the Professor's room Schubring received me very courteously but cautiously We sat down and he asked me many questions regarding my previous studies, my former teachers Dr B M Barua and Vidhusekhar Sastri, their methods of teaching, my further plans, etc

I was the only Indian student who ever studied with him and so far as I know, the only one among all his students, past and future, to take up Jainism although he was the celebrated authority on it So his curiosity and cautiousness was understandable He was surprised that not being a Jaina myself, I should feel interested in Jainism (he had already seen some published work on the subject done by me which I had forwarded to him from India) When I was about to explain, he himself supplied the right reply, viz , that Jainism was not an attractive subject, not much work on it had been done on scientific lines by Indian scholars and hence it was a fruitful field for an Indian researcher to work in In German universities it is indispensible for a research worker in any particular branch of culture to know the language in which the original material concerning that subject is written, well enough to be able to handle the original material independently without depending on translations only It surprised him to learn that in India many students passed the M A , and even obtained a Doctorate in Ancient Indian History and Culture without knowing much of Sanskrit Regarding my past studies he asked if I had read the *Rgveda* I told him I had done nothing of Vedic studies even with Vidhusekhar Sastri who was an eminent Vedic scholar, because I had very little interest in it Schubring

shook his head doubtfully and said that in Germany it was considered essential and indispensable that a Sanskritist should know Vedic as the Vedas are the earliest literature of the Indo-Aryans, from which all other varieties of Sanskritic languages had developed He desired therefore that I should join the Vedic classes he was already holding for his general students and in due course after some days showed me Macdonell's big volume on Vedic Grammer in the Seminar Library, which he asked me to read up I did of course everything he desired but he always remembered my lack of interest in the Vedas As my field of research work lay outside the scope of the Vedas, he never however pressed the matter any further

A similar problem arose in his mind when he learnt that I intended to take up Greek and Roman History (Ancient History as it was called in Germany) as one of my subsidiary subjects—in German universities a student has to read two Subsidiary subjects besides the Principal subject in which he intends to offer his Doctoral thesis Why was I interested in Greek and Roman History ? he asked, and I replied that it was because of Ancient India's contacts with the Graeco-Roman world Did I know Greek and Latin ? he asked Not beyond a mere smattering I replied, and added that Sanskrit and not Greek and Latin as in Europe is our classical language and therefore we hardly learnt Greek and Latin and that plenty of good literature on Graeco-Roman History and Culture was available in the English language He reflected for a while and then said 'Well, I suppose that may do for your present studies for it is going to be only a subsidiary subject for you I shall explain that to Professor Ziebarth (who was to be my teacher in that subject and who was a close friend of Schubring) When I met Ziebarth later he granted me his permission

Before the interview closed Schubring enquired about the lodging I had taken and where I was having my meals I told him I had taken a room not far from the University out of the addresses recommended to me by the Auslandsstelle, and ate at the "Mensa" (the restaurant maintained by the University for students—some of the Professors also occasionally ate there—where the charges were about forty per cent cheaper than in restaurants outside) Finally he fixed another day for me to meet him again in his suburban home for further talks about my plan of studies This suburban station was reached by electric train from Hamburg via the big station of Altona—Hamburg and Altona were practically joint-cities Schubring warned me that the train for his station would move backwards on leaving Altona and added humorously that I must not jump out thinking that I was in a wrong train !

When a few days later I met him again in his home, we talked further about my intended work with him and about Indian matters in general A maid brought in a tray of tea and biscuits, and Schubring explained, "In our country it is customary to talk as we eat and drink something "—he was referring to the Indian habit of silent meals of course Mrs (or Frau Professor) Schubring also I met during our talk On a later occasion when I was again with them for an afternoon party, I met also their daughter, their only child, who was an art student Frau Professor was an artist too, a painter Schubring's great hobby was music and he hardly missed an opportunity of listening to good music He was very fond of drinking coffee but never smoked, and had never been to a cinema Out of respect for his susceptibilities, his pupils abstained from smoking in his presence even if he granted us permission to do so A few years later however, his daughter started smoking and she would light her cigarette in her father's parties when he told us that now that his daughter smoked, we could do the same aswell, we readily joined in ! He was a great admirer of Goethe whom he frequently quoted

Before the University reopened I met also Professor Meyer-Benfey and Frau Professor She had translated many of Rabindranath's works into German and knew Bengali well I had taken with me a letter of introduction to them from Rabindranath which they were very happy to receive I was invited to visit them regularly once a week and have dinner with them in their house, first in Hamburg and subsequently in a suburb Meyer-Benfey was Professor of German and Philology and a great linguist He occasionally dropped in at the Mensa for lunch and it was a common joke for students to warn each other against indulging in light talk in his presence for he would understand no matter in what language, even of Africa, one sopke It was arranged after some time that I would help Frau Professor Meyer-Franck (that being the name she had adopted) in her translation of a new work by Rabindranath, and Meyer-Benfey also used to sit with us when we worked She once translated a poem by Rabindranath in such wonderfully graphic language that it was hardly recognisable as translation and sounded as fresh as an original composition She had done the translation in the same metrical scheme as of the original verse, a point which learned translators in the West, as I later found, always held closely in view, for metrical rhythm breathed the heart-throbs of poetry This childless and aged couple belonged to the highest and most refined and cultured literary circle of Germany Rabindranath had stayed as a guest in their house at Hamburg They showed their kind and boundless helpfulness towards me in a hundred ways and in the most unostentatious manner during my long stay in Germany Within a few days of my first meeting

with them, Schubring told me that Meyer-Benfey had told him of the letter from Tagore that I had given them Meyer-Benfey's original name was only Meyer but as it was a very common German name, he added to it his first wife's maiden name Benfey (Jewish), also to indicate his nearness to her in life and spirit After her premature death his present wife joined her own maiden name Franck to his original name During the ascendancy of the Nazis later, to whom everything Jewish was anathema, he dropped Benfey from his name in order to keep out of the public prejudices and became simple Meyer again When I visited them in their house in the country in later days one or both of them always came to the station to receive or see me off I paid these visits in the forenoon and spent the whole day with them In the afternoon they would take me for walks through the countryside where we visited barn houses and peasants' homes, and saw fields being tilled with machinery drawn by huge horses

Another Professor, a Political Science teacher with whom the Auslandsstelle had put me in touch, invited me to visit him and his family regularly once a week and spend the evening with them

4

Soon I began to meet the other members of the Indian Seminar, viz , Dr Tavadia, a Parsi of very quiet manners, who was a Lektor in Hindi (in Germany only teachers of modern foreign languages are called Lektors , what we call Lecturers i e , Junior Professors are known as Privatdozents i e , Private Teachers, because in former days they used to be unpaid) , Mr Matsunami, a very intelligent and industrious Japanese who studied for many years with Schubring without bothering to take the Doctorate , he is now a Professor of Sanskrit in a Japanese university Dr Ziessenis who had already taken his Doctorate and was working on his Habilitationsarbeit i e , a higher Thesis that qualified one for Privatdozentship , he died during the last War , and Fraeulein (i e Miss) Brosin, the lady who was Secretary to the Professor , she was also the Seminar librarian Two others who were in India but returned after some time were Dr Ludwig Alsdorf who has now succeeded Schubring in the Hamburg Chair and Dr Olaf Hansen who is now Professor in Berlin University , both of them were working at the time on their Habilitationsarbeit Students who took up Sanskrit only as a subsidiary subject (Nebenfach) or as casual students (Gasthoerer , anyone who had passed the School Final or Matriculation--Abituer, its standard being as high as the B A Honours in India—could enrol as a casual student for a particular subject) did not belong to this higher circle whose

Principal subject (Hauptfach) was Indology Of the two casual students, one was an elderly professional stage actor and the other a young lady, a high school teacher Meeting the latter in the corridor once, I asked her why she was interested in Sanskirt, and she replied that she had a friend, then in India, who desired her to learn Sanskrit On returning from India Alsdorf married her and I then understood who her absent friend was ! As I told Frl Brosin about my talk with the lady she replied with a laugh that Schubring had said this on hearing of the marriage, "For long I used to wonder why a school-mistress should feel interested in Sanskrit, but now I understand!" Schubring had a great sense of humour and a ready stock of witty remarks and anecdotes Hansen on his return married Frl Brosin, which too must have been arranged before he had set out on his Indian tour

When well-acquainted with the Seminar and its class and working rooms, I discovered that it was its windows and ivy-covered wall that I used to gaze upon sitting on the lawn! In November work started in full swing We arrived at the Seminar after 8 A M , worked in the library till about 11 when we made a short break for coffee in the small Seminar coffee room and drank coffee prepared by Frl Brosin (later Frau Hansen), worked again till 1 P M and then went to the Studentenhaus (Students' Club) for lunch at the Mensa , after lunch we read newspapers and drank coffee in the club rooms and returned to the Seminar about 3 P M and continnued our work in the library till late in the evening, refreshing ourselves with coffee and snacks, if needed, at the University cafeteria, only a few steps from our Seminar When Schubring had to spend some time in the Seminar, he would dash up to this cafe and fetch a cup of coffee for himself at intervals--chaprasis, peons and bearers are unknown in Germany, and no one would send his secretary, clerk or stenographer on a private errand I always saw Schubring himself carrying files under his arm whenever he went to the Dean or to the Faculty meetings although a University Professor in Germany enjoyed a high salary and a very high official and social status Though 52 at the time, Schubring was very quick in his walk and brisk in his movements Sometimes I met him while he was on his way to the University from the Rail Station nearby and he seemed to be neither walking nor running but flying On such occasions he would lift his hat and nod to me before I could greet him as he passed by Because I was a foreigner, I was thus treated respectfully by all my other Professors as well I used to transact my postal business at a big Post Office on the way from my residence to the University and sometimes I would see Schubring in the long queue at the counter—Germany was notorious for long queues everywhere during those days—and if he chanced to see me in the line we would nod and smile

5

Schubring held his general classes in the evening and special classes with me or Matsunami either in the forenoon or in the afternoon The topic he chose for me, at my request, for my Doctorate thesis was a critical examination of an obscure Jaina Canonical text, the Tenth *Anga* called the *Panhāvāgaranāim* (in Sanskrit, *Prasna-vyākaranāni*), on which hardly any work had been done since Weber's preliminary survey

With the arrival of December, Christmas festivities began all over the country in typical German fashion We were invited to a party in Schubring s house, which also coincided with his birthday Celebrations were held with a big dance in the Studentenhaus and with a gathering at the Seminar, at which Schubring read a "news bulletin ' referring very humourously to various Seminar events and personal characterstics of his pupils In January 1934 I began to suffer from a rheumatic pain increased by the damp cold of Hamburg,– nearly every third person in Hamburg suffered in winter from some kind or other of rheumatism,— due to which it became difficult for me to keep sitting erect for long and I needed to recline, for which purpose I brought in with Schubring's permission a small canvas easy-chair– supplied and delivered at the Seminar itself by the kindness of an old lady who was one of Frau Fera s helpers at the Auslandsstelle—and placed it in my Seminar working room He desired me to use the chair also in the class-room, which however I did not do as the time to be spent in the class-room was after all not long In the long winter evenings I often found myself working alone in the Seminar If he happened to be present Schubring would sometimes come and chat with me for a while On such occasions as also when he entered the class-room I used to stand up but he said I need not do so, for it was not the custom in Germany for students to stand up when the Professor came into the room or spoke to them This seemed rather surprising to me, for otherwise German students treated their Professors with such respectful formality that in Schubring's house-parties they would all remain silent and grave, most of the talking being done by him and his family Schubring also told me that if I happened to have at any time any engagements outside, I could freely drop my classes with him and just leave him a note to that effect

In February my rheumatic pains increased further and on the University doctor s advice I had to be in hospital for investigation and treatment Frau Fera took me in a taxi to the hospital where she, the Meyer-Benfeys and other friends regularly visited me and supplied my needs Once I was having my lunch sitting up in bed when Schubring

suddenly came in and finding me at my meal said humourously "I hope I did not fall into your soup!" Professor Peemoeller, the medical doctor at the hospital, in whose charge I was, informed me after three weeks' preliminary investigation and treatment that it would be advisable for me to stay longer in hospital for further treatment, i e, all through the spring vacation (March-April) This was not pleasant news to me of course but I had to accept it and requested the Doctor to inform Schubring about it by phone When discharging me from hospital the Doctor advised me to avoid the next winter in Hamburg

After rejoining the Seminar for the summer semester (May-July) I was having a class with Schubring when our conversation turned on my stay in hospital and he recalled my Doctor's name, Peemoeller, forgetting medical matters his interest in philology came to the forefront, and with a brisk movement he went to the blackboard just behind him and explained, "It is an interesting name and probably it started like this—Muehler (corrupted Moeller) is a very common name here in Germany probably an ancestor of his had a Christian name beginning with P (pronounced in German like the English word 'pay') and so he, in order to be distinguished from others of the name of Muehler came to be called P Muehler—Peemoehler—Peemoeller' ("Pee" in German is also pronounced as "pay" in English)

That summer Dr Mahendra Nath Sarkar, Professor of Philosophy, Presidency College, Calcutta, visited Hamburg and stayed as Frau Fera's guest, who also arranged a public lecture by him He visited Schubring at the Seminar and the latter held a gathering in his honour at his house, to which the Professors of Sinology and Iranistics, and Matsunami and myself also were invited

Before the end of the semester I decided in consultation with Schubring to spend the next winter semester in Berlin which had a drier though very cold climate In German universities a student may keep terms at any university but has to keep the last term at the place where he wants to qualify for the Doctorate In August I went to London on a visit and returning in September spent the time till the end of October working at the Hamburg Seminar Schubring was holidaying in a small fishermen's hamlet on the North Sea, from where he wrote a short and very humorous letter in Sanskrit (in which he Sanskritised his name as "Subhringah") jointly to Matsunami and myself, the only students at the Seminar at the time On his return, he enquired if I had met any of the British Indologists during my sojourn in London and I replied that I could not find any of them because of the vacation He enquired what

arrangements I had made for my residence in Berlin and I mentioned an address where I would lodge to start with He said he did not know that street but would ask his wife who used to go to her art school daily by underground railway --before taking up the Hamburg Chair he was Librarian in the Oriental Section of the Berlin State Library Next day he told me his wife also did not know the street but perhaps we could find it in the map of Berlin he had and which he now spread out on the table, but unfortunately the map was so old that what to speak of the street, not even a trace of the locality, a fairly new suburb, was to be found on it ! Before I left for Berlin he gave me a letter of introduction to Herr Weibgen who had succeeded him as Librarian in the Oriental Section of the Berlin Library, and said he would write about me to Professor Lueders who held the Berlin Chair and with whom Schubring was on very friendly terms

6

Heinrich Lueders is a great name among Indologists Unlike Schubring who confined himself with single-minded devotion to Jainism alone, Lueders had made valuable contributions, like Hermann Jacobi, to many branches of Indology When I contacted him after settling down in Berlin, he asked me to meet him at the Prussian Academy (the National Academy of Germany), of which he was a Secretary I had already met him when he and his wife visited Santiniketan in 1928 and were received with great honour by Rabindranath, who during his visit to Berlin had seen what high status Lueders enjoyed in the acadamic world Schubring also accompanied him in this visit to India but confined his tours to the Jaina centres of west, central and south India only My next visit to Lueders took place in his home when we talked over my plan of work with him and it was arranged that I would attend his classes on the Vedas and on Indian Inscriptions, on both of which he was a recognised authority When I asked him if I could do some Jaina topic also with him, he answered with a laugh "Well, you had better do that with Schubring himself when you return to Hamburg!"

Alsdorf and Matsunami spent some days in Berlin during my stay and Alsdorf used to attend Lueders' Vedic class with us Among my fellow students in the Berlin Seminar, Helmut Hoffman is now Professor at Munich and Father Esteller is a Professor in the St Xavier's College, Bombay I was fortunate to belong to Lueders' last batch of students, for he retired at the end of that year From Berlin I used to send regular reports of my Doctorate work to Schubring, the most important of which was my examination of some manuscripts of the Tenth

Jaina *Anga* in the magnificent Berlin State Library, and he used to send prompt replies giving me his advice, views and instructions In May 1935, after the Spring vacation, I returned to Hamburg, attended the Semester lectures and worked right through the summer vacation on my doctorate thesis During this semester, Schubring read with me Pali, Apabhramsa and Bharavi's *Kirātārjunīya* I may narrate here an amusing instance of the absent-mindedness of the learned When reading with him the drama *Mudrārākṣasa* some time earlier we came upon a passage in which it is described that the teacher forgot about the seat that had already been offered to him, and Schubring remarked with a smile ' Well, teachers are however not so forgetful nowadays ! ' It so happened some time later that when I was working with him in his Seminar office-room on the Jaina texts one morning, I noticed that he was clothed in formal dress suit and I concluded that he had to go to lunch in town in connection with some special function, straight from the Seminar. In course of our work I happened to tell him, while he was about to fix the day for our next sitting, that it was Wednesday "Is that so? Are you sure ?" he asked, and my statement was confirmed by a reference to the wall calender in the room, whereupon he took up the phone and told his wife "The lunch was for Thursday and I thought today was Thursday but Herr Sen has just reminded me that today is Wednesday , so I am coming home straight for lunch " I suppose Frau Professor was not unfamiliar with such happenings!

In July before the summer vacation began we had a tea party at his home In Germany students always attended functions in Professors' houses in formal dark suit which is warmer than summer wear, and we had done the same on this occasion as well That July was prematurely warm and we sat out for tea in the garden Noticing that we were in dark suits, certainly too warm for the weather, Schubring told us "Well, you have to thank yourselves for your suffering now ! I didn't expect you to turn up in your dark suits , you could have very well come in your normal summer clothes " While we sat in the garden a van passed by with a loud-speaker which disturbed Schubring, used as he was to work in the stillness of midnight, although he remained unmoved , but Frau Professor turned to him in profound sympathy and exclaimed in a voice of agony "Oh Walther!" Matsunami had a very sensitive and powerful camera, with which he used to take photographs of all parties in Professor's house and also of Seminar functions

One week-end I paid a visit to Kiel and met Otto Schrader, Professor of Sanskrit there, first in his house, from where we adjourned to a hill-top cafe overlooking the Canal and the Baltic, and sat talking

While telling Schubring about this visit I mentioned what Professor Schrader had remarked viz, that Schubring should, because of his specialisation in the Prakrits write a fresh grammer thereon supplementing thereby Richard Pischel's classic *Grammatik der Prakrit Sprachen* (published in the famous Grundriss Series) Schubring on hearing this smiled indulgently and said "Well, well, we shall see!" The meaning of that smile I understood some months later

When the summer vacation came, during which I was to finalise my Doctorate thesis, Schubring gave me a valuable advice which stood me in good stead during all my future writing in subsequent years as well He asked me, when I had fully completed all the spadework necessary, to leave the work untouched for sometime, before making the final draft, in order to be able to bring a fresh mind and outlook to the task in its finished form—'Get a good distance from it, a complete detachment from it, so that you get a deeper understanding and wider view of the entire problem, before you put your final views down', he said All earnest and serious writers shall recognise the value of this precept—Isaac Newton waited for nearly twenty years before he finally published a theory that he had discovered He gave me another advice viz, to write my thesis in English and not in German—in German universities a candidate is permitted to write his thesis, by permission of the Faculty either in German or in English or French "If you wrote in German', he said 'nobody in India would ever bother to read or know about it, whereas your future lies in India where your work should be known to Indian scholars" He added that he would obtain the necessary sanction from the Dean for the purpose Before my spadework was completed he arranged to get for me as an important adjunct to the critical apparatus used by me, a photographed copy of a valuable manuscript of the Jaina text I was working on, which had been used by his own *Guru* Professor Ernst Leumann as well, from the University of Strasbourg which used to be formerly German territory but was transferred to France after the first World War

My thesis was submitted in course of the winter semester, approved, the *viva voce* held and along with three other candidates in various other subjects I was admitted to the Doctor's degree by the Dean in the presence of the Faculty It is the custom that immediately after the conferment of the degree, the Professors of each candidate come up and shake hands with him in congratulation In the tense atmosphere of the formal ceremony I felt overwhelmed with emotion when Schubring, his face beaming with joy, came and shook me warmly by the hand Next day at the Seminar he asked me if I had sent a cable to my father

giving him the good news I replied that I was about to send the news by airmail "I thought you would send a cable" he said After some days Frau Fera gave a dinner in her house, to which my Professors and personal friends were invited and in which Schubring made the principal speech

In Germany one is not entitled to use the Doctor's degree so long as his Dissertation is not published in printed form and therefore one gets it printed as soon as possible which of course means expenses because of the high charges of printing although the Doctoral Dissertation is much less bulky in Germany than its British counterpart Schubring informed me, wholly on his own initiative, that he would obtain a grant from some scientific society for meeting the printing costs for my Thesis and arrange matters with a Press he knew at Wuerzburg

As the winter semester was about to end, I heard in February 1936 from Professor Lesny who held the chair of Sanskrit at the Charles University (Czech) of Prague to the effect that I was appointed Lecturer in Bengali at the Oriental Institute, Prague Lesny was at Santiniketan and I used to be of some help to him in his translations from Bengali I left for Prague on 1st April but shortly before that Schubring's monumental work *Die Lehre der Jainas* had appeared in the Grundriss Series to our great joy I then understood why he had smiled indulgently at Professor Schröder's suggestion to me

7

I spent two years in Prague and immediately after arrival there met Professor Winternitz, the great savant, who had retired several years earlier from the chair of Sanskrit at the German University (Prague had two universities , the Czech University mentioned earlier, where Lesny held the Chair was called the Charles University), succeeded by Otto Stein I worked with Winternitz privately on some problems relating to the history of Sanskrit literature including also Jaina literature Although he had a magnificent library of his own, I found him sometimes at the University-cum-State Library where it was very inspiring to see him seated at a table not far from mine Unfortunately he died shortly after I feel proud to think that I was the last man to have had the privilege of sitting at his feet I found him in disagreement with Schubring in respect of a matter connected with the literary style of the prose compositions in the Jaina Canonical literature and I communicated it to Schubring who replied to say that he had some correspondence with Winternitz many years ago over the point but it was obvious now that he had failed to convince the latter

During my stay in Prague, the printing of my Dissertation was completed, Schubring himself having taken all the trouble of reading the proofs through Before the printing was fully over he wrote to me to say that if I desired to prefix a Dedication to my work, I should send him the draft immediately I sent him a sheet—"To my German *Guru*, Professor Dr Walther Schubring" He replied to say that he had expected that I would make the dedication to my father Shortly afterwards he informed me that he had given a copy of my work to Dr Alsdorf for reviewing and had appointed Messrs Harrassowit as its sales agents In due course I got an off-print of Alsdorf's review published in *Orientalische Literaturzeitung* (the eminent Journal dealing with new and scientific publications on oriental literary subjects) and Schubring wrote to say that Harrassowitz had informed him hat the first order for a copy of my work had been received by them from a lady in the U S A Schubring added humourously that he wondered who that American lady could be who was interested in such a dry subject as Jainism Schubring also desired me to send him a list of names of scholars and libraries in India to whom I would like to send copies and that the Seminar would do it at its own cost

At the end of my term in Prague I returned to Hamburg in May 1938 and started working with Schubring on some unpublished Jaina non-canonical texts dealing with monastic regulations, as desired by him—the result of my work was published in the *Indian Historical Quarterly*, 1941 I also took a course with him on the Rock Edicts of Asoka and on Comparative Philology, at the end of the latter course he said with characteristic modesty that I should have asked not him but Professor Meyer-Benfey for that course Schubring appointed me a Lektor in Bengali but no student offered for it Ultimately a young German missionary wanted to learn Oriya and fortunately I knew the language fairly well and taught him

During my two summer vacations in Prague I had travelled extensively through Austria, Hungary Czecho-Slovakia, Poland, France, Luxemburg Belgium Denmark, Sweden and Norway, where I had met several Indologists and Orientalists, and Schubring was interested to hear from me reports of my conversations with them As he listened to me, he made occasional humorous remarks, sometimes at my expense and sometimes at those learned scholars' He was also fond of cracking jokes at his own expense

Then came the drak days of the September 1938 Crisis in international relations, owing to which we all had to cancel our summer

holidays and remain at our stations, ready to be able to leave Germany at the shortest notice before hostilities started I continued my work with Schubring and communicated my anxieties to him, viz, that although I was not in the least interested in Anglo-German conflicts, yet I would be legally a Prisoner of War in Germany if war broke out because I held a British-Indian passport, and a war in modern times lasted no less than five years at least He tried to soothe my anxieties —although I could see that he was in no less troubled mind himself though he did not show it—by saying that he would discuss the matter with the Dean Next day he informed me that he and the Dean had decided that in case of war, the University would represent to the Government that although formally a prisoner of war, I might be permitted to carry on my usual work at the University instead of being in a POW s camp, because I could hardly be counted as a British agent This reassured me somewhat but a few days later when the Crisis assumed serious proportions, he told me that he had another talk with the Dean who however now feared that although the University might make its recommendation on my behalf, there was no guarantee that the Government would accept it I, therefore, along with many other British and American students and lecturers, kept ready to cross over to Belgium at a moment's notice, although there yet remained another serious risk, viz that all frontiers would be closed twentyfour hours before the formal declaration of war Although we attended to our normal routine of daily work, the time was spent in great stress and strain—barring the working hours, we spent the rest of the time listening to the radio and keeping in touch with the hourly progress of events We breathed a sigh of relief when the Munich Conference ended but resolved not to face another chance of war as war clouds gathered Winter came and went (when wars do not start!) and on the very first days of the spring vacation in March 1939 we all left for our respective lands almost in a body To see me off at the station all my well-wishers came and as the train steamed off Schubring lifted his joined palms in *namaskār* in Indian manner and said *Punardarśanāya*, the Sanskrit rendering of "Auf Wiedersehen", the usual German mode of bidding farewell I always hoped that I would meet him again some day in the future, but alas, it was not to be

During my last days with him he told me that he had written to the Calcutta University suggesting that if they so desired they might bring out an English translation of his *Die Lehre der Jainas* as they had done of Winternitz's *History of Indian Literature*, and I might take up the matter with Calcutta University on my return home This I did do. I spoke to Dr Syama Prasad Mukerjea, to the Asiatic Society,

Calcutta, and to Vidhusekher Sastri who wrote to Pandit Sukhlalji, the eminent Jaina scholar as well, but nothing came of it all, for everywhere the problem was the money needed for the project, which alas, none could find, even in a country where there are many multi-millionaires among the Jainas themselves

I went to Germany first on a scholarship from the Alexander von Humboldt Foundation obtained through Rabindranath's recommendation Before I close this account of my life in Europe I must not omit to mention that, except for the two years spent in Prague, during the major part of the other four years spent in Hamburg, the scholarship was renewed several times by the same Foundation—perhaps I being one of the very few to be awarded it for such a long period—solely on Schubring's recommendation

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In 1939 the war broke out a few months after my return to India After the cessation of hostilities when normal conditions were fully restored in Germany and Army administration terminated, hoping that he might be alive, I wrote to Schubring and asked him for news of my other well-wishers as well Obviously greatly touched by my letter, he replied very promptly and feelingly, saying that he was continuing his work at the University, Frau Professor was dead and so were both the Meyer-Benfeys, and Frau Fera was down with a stroke of paralysis I wrote to Frau Fera and got a reply from her sick-bed Shortly after my joining the Indian Council for Cultural Relations, New Delhi, in 1952 as Editor of the *Indo-Asian Culture*, her son communicated her death-news to me and I was able to insert an editorial note in the Journal on her life and work for foreign students

I worked for the *Indo-Asian Culture* till 1962 and my correspondence with Schubring was frequent during these ten years He was an interested reader of the Journal and contributed an article on Professor Pischel on the occasion of the latter's birth centenary at the request of Pischel's grandson Dr Tavadia's death by a street accident was also reported by him Dr Alsdorf visited Delhi twice, the second time with his wife when he was already Professor another of Schubring's later-day pupils, Dr Hamm, now Professor at Bonn, did the same and a third, Frl Duckwitz, came as an assistant in the cultural section of the West German Embassy With them I could refresh my memory regarding our *Guru* and the Seminar Schubring wrote to me asking for some information on a west Indian religious sect of recent times,

about which I unfortunately knew very little So I wrote to some learned societies in west India requesting them to supply the information to him, and in due course he informed me that they had sent him a lot of literature on the subject Some time later he worte to say that he had retired Dr Alsdorf had succeeded him, but he was continuing his teaching work (which German Professors are entitled to do, if they so desired even after retirement) He further informed me that he had arranged to have his book *Die Lehre*, translated into English in Germany at last by a German, had entrusted the printing and publication of it to Messrs Motilal Banarsidas of Delhi, who however were so slow in sending him the proofs that he was very doubtful if the work would be completed during his life-time I thereupon called on the Manager of the firm and pleaded with him for expediting the work For these small services Schubring thanked me profusely, whereas when I thanked him for any of the great help I received from him while in Germany, he used to brush aside my expressions of gratitude as quite redundant In 1964 he sent me the finished copy of the translation of *Die Lehre* which I was very glad to review in the *Indo-Asian Culture* On receiveing the review, in which I had adversely commented on the quality of the translation, he desired me to give him some specific instances of the translator s faults although, he added, he would not tell the translator about it On my doing so, he said he now found that he had overrated the translator's ability Here are two instances of his sense of humour—in a letter sometime after his retirement he wrote that he had yet a few students "sitting at my lotus-feet ' about a pompous Indian Sanskritist touring continental countries with very ambitious scheme , he wrote "Dr – came here in course of his *digvijaya*

Some time later he sent me a reprint of an Essay by him on Jainism that formed part of a German encyclopaedia entitled the *Religions of the World* just published in many volumes, of which three were devoted to Indian religions On reading it I worte to him desiring his and his Publishers' permission to publish an English translation of his Essay for the use of Indian students He gave me the permission readily and said the Publishers also did the same but the latter wanted a guarantee that I would not prevent their own English translation of the three volumes on Indian religions that they were planning, from being put on the market, on the legal ground that my translation of his Essay had appeared first—a natural precaution on the part of a commercial concern ! Schubring added with his usual humour that he had replied to the Publishers that an elephant need have no fears from a mosquito ! The Publishers wrote to me also and I sent them a formal assurance I was doing at the time some work of my own at the Sanskrit College,

Calcutta, where I met an American scholar Mr T C Burke, also carrying on research studies in Sanskrit Mr Burke studied Sanskrit in Berlin University just before coming to Calcutta and possessed an excellent knowledge of German which he had cultivated since his school days He readily agreed to collaborate with me in translating Schubring's Essay, and Dr Gaurinath Sastri, the then Principal of the Sanskrit College, with his great interest in promoting research work very kindly proposed to include the translation in the Research Memoirs of the College When completed I sent the translation to Schubring and on his approving it, it was seen quickly through the Press thanks to Dr Sastri's energetic handling In the meantime Schubring had sent me the French translation of the volume of the German encyclopedia containing his essay, just published from Paris When he received printed copies of our English translation (1966), he wrote personal letters to Dr Sastri and Mr Burke thanking them for their help in bringing out the translation

Thereafter I could not keep in touch with him owing to some pressing preoccupations of my own and was grieved to learn at last from his daughter's letter that he had passed away at the age of 87 suffering for a long time as a result of an accident he had unfortunately met with The departure of the last of my great *Gurus*, I feel like a personal loss for now I can no more turn to him for advice and opinion in matters of doubt and difficulty

I think the best tribute we in India can pay to his memory is to give greater attention to the scientific study of the enormous literature of the Jainas, sacred and secular, which represents one of the main streams of the cultural history of India and thus advance the cause, to the service of which Schubring devoted his lifelong labours

Prospectus of A New Verse Concordance

KLAUS BRUHN and C B TRIPATHI

Tools of research are welcome in all disciplines, and normally work of this type requires no justification The situation is however different if the 'tool' serves a field of study which has received so far but scant attention In such a case a word of introduction is necessary The *raison d'etre* of the scheme must be explained at an early stage, so that a sort of dialogue between the 'editors' and the later users of the tool can start Such a dialogue will not only encourage the editors, it will also guide them in their undertaking This at least is what we feel with regard to the verse Concordance which is under preparation in Berlin The Concordance will cover the verse-material contained in the old Jaina texts, and it will show each verse, with its parallels, in alphabetical order Most of the verses are not found in the canonical texts themselves but in early commentaries, called *Niryuktis* and *Bhāṣyas*, and this is why we called the literature concerned a neglected field of study The number of scholars interested in *Niryuktis* and *Bhāṣyas* has always been small, and apart from carefully prepared editions of most of the texts, little work has been done on this particular subject At present, research in *Niryuktis* and *Bhāṣyas* is restricted to the *Seminar fur Kultur und Geschichte Indiens* (Hamburg) and the *Lalbhai Dalpatbhai Institute* (Ahmedabad) Thus the general situation presents difficulties Critical studies which could guide the editors are few At the same time our imperfect knowledge of the material serves as a stimulus If a reference-work precedes the other investigations, then its contribution to the whole structure of research will be all the more substantial

Most of the verses contained in the Concordance will be Prakrit *Āryās* but there will be verses in other metres as well, and Sanskrit verses will be included wherever they occur The total number of verses will lie between 65,000 and 75,000 (The Northern Recensions of the *Mahābhārata* count about 91,000 *Slokas*) The texts from which the verses are taken can be roughly classified as follows

(1) Canonical works consisting mainly or exclusively of verses (e g the *Uttarādhyayana*)

(2) Canonical works in prose with interspersed verses (e g the *Sthānāṅga*)

(3) Early Prakrit commentaries in verse (*Niryuktis*, *Mūlabhāṣyas*, *Bhāṣyas*, *Bṛhadbhāṣyas*)

(4) Early Prakrit commentaries in prose with interspersed verses (*Cūrnis*)

(5) Important Sanskrit commentaries (variously called *Tīkās* or *Vṛttis*), which quote verses These commentaries are also in prose but later than those mentioned under (3) and (4)

(6) All other works of a fairly early date in so far as they have verses in common with the foregoing, e g , the *Mūlācāra*

As the need for concordances was realised some time ago, several works of this type have already been published Although they are all limited in their scope they have proved useful for our work on the present Concordance For those who are actively engaged in research we supply the following list of earlier concordances

(1) Jugalkishor Mukhtar, *Purātana Jaina Vākya Sūci*, Pt 1, 1950 This is an alphabetical index of all the verses contained in the more important Prakrit texts of the Digambara tradition

(2) Anandasagara Suri,

(a) *Nandy-ādi-gāthādy-akārādi-yuto viṣayānukramah* Agamodaya Samiti 55 1928

(b) *Angākārādi* Ratlam, R K Svet Samstha 1937

(c) *Upānga-Prakirnakasūtra-visayakramah* Agamodaya Samiti 34 1923

These publications present three consolidated indices of the respective groups of texts (11,988 verses in all) and cover the whole of the Jaina Canon

(3) The verse-index of the *Niśithabhāsya* (Pt 4, Agra 1960, pp 447-535) can be considered as a kind of concordance since, in the case of the verses recurring in the *Bṛhatkalpabhāṣya*, it registers the number in the latter text as well

While acknowledging our indebtedness to these concordances and to the excellent editions of most of the works concerned, we cannot overlook the fact that several important and voluminous texts remain unedited to this day the *Bṛhatkalpabṛhadbhāṣya*, the *Oghaniryuktibṛhadbhāṣya*, the *Nisithabṛhadbhāṣya, and the Pañcakalpabhāṣya* To these at least two *Curnis* must be added—those on the *Pañcakalpabhāṣya* and on the *Bṛhatkalpabhāṣya* It is gratifying to note that the Seminar for Prakrit Studies held at Kolhapur in May 1968 has put forward a recommendation emphasizing the need for publishing these texts[1]

"The Seminar suggests that the following works need immediate attention *Publication of more important exegetical works in Parkrit like the Curnis and Bhāṣyas etc* "

We do hope that this recommendation will meet with the proper response The Berlin Concordance will remain a torso unless editions of all the relevant texts become available It is not possible for those who are responsible for the Concordance as such to edit these long texts themselves

Even a comparatively small undertaking like the present one requires technical preparations and financial aid The undersigned would like to acknowledge already, at this stage, the generous financial help extended by the Deutsche Forschungsgemeinschaft

The chief consideration in the technical preparation of the Concordance is to avoid time-consuming labour wherever possible, and this necessitated the use of punch-cards of a simple type The procedure adopted is the following First of all the texts to be included are photocopied From the photo-copies strips containing the verses are cut out and pasted on punch-cards After this the cards receive punches indicating the *text* and the *position of the relevant verse within the text* Naturally each card is reserved for one single verse The cards are then arranged alphabetically i e according to the beginning of the first line of the verse In the next stage the cards are again punched, this time in order to indicate the position of each verse within the *alphabet* After the alphabetical punching the verses are compared in order to trace the parallels Wherever two or more verses are identical this is noted on the respective cards This is the work of the first phase

However, much more work will be necessary to ensure complete coverage of the material It was mentioned above that the verses are

[1] See ' Proceedings of the Seminar of Scholars in Prakrit Studies, 22nd to 25th May, 1968" (Kolhapur 1969), p 43

mostly *Āryās* An *Āryā* is on average slightly longer than a *Sloka*, and it consists of two lines of unequal length It is possible that *Āryās* differing in their first lines are identical in their second lines Therefore an alphabetical arrangement of the verses according to the beginning of the *second* line may become necessary As this procedure involves much extra work, a limited number of sample verses will initially have to be examined This will show whether the percentage of verses having an identical second line will be large enough to make the punching according to the second line worthwhile It will however be better to postpone this sample survey until the Concordance is complete In fact that procedure described so far covers only the texts listed in the Appendix under 'A' To these the texts of the categories B and C will have to be added according to the same method The question of *publishing* the Concordance can only be discussed when the alphabetical arrangement of the A, B, and C verses is completed according to the first and perhaps according to the second line

The Concordance will be ready for use as soon as the A-verses are arranged in alphabetical order This will be done by the end of 1970 Parallels to any given verse *will* then be traced without difficulty Scholars who cannot visit Berlin will simply send 'their' verses and they will receive the references, i e they will be supplied with photo-copies of the respective punch-cards carrying both references *to* parallels and various readings taken *from* the parallels The Concordance offers yet another possibility, which is relevant to the study of entire texts After the process of punching and tracing of parallels is over the verses of individual texts, say of the *Viśeṣavaśyakabhāṣya*, can be re-arranged according to the order in their respective text These cards will no doubt be missing in the Concordance, which will be left in alphabetical order However the re-inclusion of the extracted cards, or the subsequent restoration of the textual arrangement, can be carried out in comparatively short time due to the punch-system

A certain distinction has to be made between the specialized and the general use of the Concordance In the first case, parallels are traced in order to ensure a more satisfactory interpretation of a given verse In the second case an attempt is made to reduce the transmitted material systematically, by eliminating the doublets and triplets *Kalpabhāṣya*, *Vyavahārabhāṣya*, and *Niśithabhāṣya* are a case in point Here one has to find out how far the three works present individual texts and how far they just represent different versions or recensions of one and the same text Such a situation is not uncommon in Indian literature

It would perhaps be premature to discuss already at this stage the scheme for the work to be carried out *with the help* of the Concordance However a word or two may not be out of place In 1900 the German Indologist Professor Ernst Leumann finished the manuscript of his famous *Ubersicht uber die Āvaśvaka-Literatur* (Survey of the *Āvaśyaka* Literature) This survey is almost without parallel in the history of Indology It contains highly specialized studies in a body of literature which was then available almost exclusively in the form of Manuscripts The existence of the *Āvaśyaka* Literature was then practically unknown outside India Since Leumann's days some progress has been made in his field of research, yet the problems touched upon by Leumann have but rarely been discussed Prof Leumann did not select the *Āvaśyaka* Literature at random, and his insight was supported by good reasons The corpus of this literature occupies a key-position from two viewpoints On the one hand the basic text, namely the *Āvaśyakaniryukti*, is closely connected with many early texts such as the *Anuyogadvārasūtra*, the *Oghaniryuktibṛhadbhāṣya*, and the *Mūlācāra* On the other hand the exegetical literature connected with it is more comprehensive than that on any other text of Jaina literature It would therefore appear that the Concordance should first of all be utilized in order to continue the work begun by Leumann Critical (or fairly critical) editions of texts like the *Āvaśyakaniryukti* are called for, editions which utilize to the fullest extent the parallels supplied by the Concordance

At the same time it will be necessary to prepare 'sample studies', just as in an excavation we sink trial trenches in addition to surface-digging It would for example be interesting to study the relationship between two or more given texts (in particular 'text' and commentaries) on the basis of a portion selected for the purpose Let us not be misunderstood Commentaries, even later commentaries, are not a matter to be discussed in footnotes Commentaries are works in their own right Again, all the early Jaina commentaries are either anonymous or based on anonymous works, and anonymous works are not homogeneous They consist of different layers *or* of different units welded, not into homogeneous but into heterogeneous 'wholes Thus scores of sample studies would be required in order to ascertain for a maximum of cases the relationship between a number of given texts for a given portion of one of the texts

* * * *

On April 13, 1969 German Indology suffered a severe loss in the death of Professor Walther Schubring, one of the pioneers in Jaina studies

We owe him numerous editions of canonical texts besides his *Die Lehre der Jainas*, a unique survey of the Jaina doctrine as presented by the *Āgamas*[2] Although the work on the *Āgama* is still in midstream, we feel that a certain shift of emphasis from the canonical literature in its narrowest sense to the exegetical literature is called for Thanks to the efforts of scholars like Schubring we are now on fairly firm ground as the *Āgama* is concerned and we should therefore not hesitate to embark on the critical study of the following period, i e of the *period of early exegetical literature*

[2] An English translation (The Doctrine of the Jainas) was published in 1962 by Motilal Banarsidass

Appendix

The following details of the material included in or earmarked for the Concordance represent a sort of checklist We thereby invite suggestions from fellow-scholars both for exclusion and for inclusion of texts The titles are arranged under the categories A, B, and C which have been explained in the article 'A' stands for the first phase of our work, 'B' and 'C' stand for the second and third phase respectively Under 'A' we have asterisked the texts of which the verses have been pasted on punchcards The asterisked A-texts contain 31,431 verses, the non-asterisked A-texts a total of about 19,500 verses In the case of the B- and C-texts it is difficult to give an estimate of the number of verses The total (B- and C-texts taken together) will come to about 20,000 verses, allowing for a considerable margin of error on either side The the titles of the texts are arranged in alphabetical order and quoted in the form which is given in the respective editions

A-TEXTS

	Ācārāṅganiryukti		356	verses
	11 *Aṅgas* (*Sūyagada* 723 vss)		1438	"
	Anuyogadvārasūtra		142	"
*	*Āvasyakaniryukti*		2386	"
	Bandhaśataka (or *Śataka*) of Sivasarman		106	"
	Bandhaṣattrimśikā ascribed to Abhayadeva		36	"
	Bandhasvāmitva, anonymous (published ?)			
	Bandhasvāmitva of Devendra		24	"
*	*Bṛhatkalpabhāṣya*		6490	"
	Caityavandanabhāṣya of Santisuri	about	900	"
*	*Daśāśrutaskandhaniryukti*		146	"
*	*Daśavaikalikasūtra*		507	"
*	*Daśavaikālikaniryukti*		447	"
	Gommatasāra of Nemicandra		1705	"
	Isibhāsiāim		470	
*	*Jitakalpa-sūtra* and *-bhāṣya*		2709	"
	Jivasamāsa		286	"
	Karmaprakṛti of Sivasarman		477	"
	Karmaprakṛtisamgraha ascribed to Candra m		104	"
	Karmastava of Devendra		34	"
	Karmastava of Jinavallabha		57	"
	Karmavipāka of Devendra		60	"
	Karmavipāka of Gargarsi		168	"
	Kasāyapāhuda of Gunabhadra		233	"

	Work		Verses	
	Kṣetrasamāsa of Jinabhadra g		656	verses
	Kundakunda		1992	"
	Anuprekṣā (91 vss), *Aṣṭa-prābhṛta* (500), 8 or 10 *Bhaktis* (about 120), *Niyamasāra* (187), *Pañcāstikāyaprābhṛta* (181), *Pravacanasāra* (311), *Rayanasāra* (163), and *Samavasāra* (439 vss)			
	Mūlācara		1243	"
*	*Mūlārādhanā*		2170	"
*	*Nandisūtra*		90	"
*	*Nisīthabhāṣya*		6703	"
*	*Oghaniryukti*		1139	"
	Pañcasamgraha of Candra mahattara		963	"
	Pindaniryukti		708	"
*	10 *Prakiranakas* (Agamodaya Samiti 46 1927)		1899	"
	9 *Prakirnakas*		1054	"
	Candāvijjhaya (174 vss), *Dvipasāgaraprajñapti* (280), *Jivavibhakti* of Jinacandra (25), *Kavacadvāra* ascribed to Jinacandra (123), *Paryantārādhanā* of Somasuri (69), *Pinlavisuddhi* of Jinavallabha (105), *Sārāvali* (116), *Siddhaprābhrta* (119), and *Virastava* (43 vss)			
	Sadasitikā of Devendra		86	"
	Samgrahani of Jinabhadra g		520	"
	Saptatikā of Candra mahattara		191	"
	Sataka of Devendra		100	'
	Sittari, anonymous		71	"
	Sutrakṛtaṅganiryukti		205	'
	12 *Upangas* (*Prajñāpanā* 231 vss)		705	'
*	*Uttarādhyayanasūtra*		1640	"
*	*Uttarādhyayananiryukti*		614	
*	*Vasudevahinli* of Sanghadasa		145	"
	Viśeṣanavati of Jinabhadra g		438	"
*	*Viśeṣāvaśyakabhāṣya* of Jinabhadra		4346	"
	Vyavahārabhāṣya	about	3630	"

B-TEXTS

Here belong on the one hand the verses contained in *Cūrnis* and quoted in *Tikās* We shall utilize the *Curnis* without exception, but in the case of the *Tikās* a certain selection will become inevitable We shall include *inter alia* all (or almost all) *Tikās* written by Abhayadeva, Haribhadra, Hemacandra maladharin, Malayagiri, Santisuri, and Silanka

Apart from this we shall in the second phase include works the importance of which could not be fully realized in the first phase

Whenever samples show that a fairly early text has verses in common with the Concordance, then we have to incorporate that text in the Concordance

The *Cūrnis* and *Tīkās* to be included are the following

Abhayadeva, his commentaries on the nine *Angas*
Ācārāngacūrni (Ratlam 1941)
Anuyogadvāracurni (Ratlam 1928)
Āvaśyakacūrni (Ratlam 1928-29)
Daśāśrutaskandhacurni (publ along with the *D-niryukti*)

Haribhadra's
Anuyogadvāra-vrtti (Ratlam 1928)
Āvaśyakaniryukti-brhadvrtti (Agamodaya Samiti)
Daśavaikālikaniryukti-vrtti (*DLJP* 47 1918)
Prajñāpanā-pradesavyakhya

Hemacandra maladharin's
Anuyogadvāra-tīkā
Viśeṣāvasyakabhāṣya-brhadvrtti Sisyahita

Jinabhadra gani's
Visesāvasyakabhāṣya-svopajñatīkā

Kotyacarya's
Viśesāvasyakabhāsya-tīkā (Ratlam 1936-37)

Malyagiri s
Āvaśyakaniryukti-tīkā
Vyavahārabhāṣya tīkā

Nandicūrni (ed Punyavijayaji, Pkt Text Soc 9 1966)
Niśithavisesacūrni of Jinadasa g (Agra 1957-60)
Prajñāpanāśarirapadacūrni

Santisuri's
Uttarādhyayananiryukti-vrtti (*DLJP* 33, 36, 41)

Siddhasena s
Jitakalpabrhaccūrni

Silanka's (or Silacarya's)
Ācārānga-tīkā
Sūtrakṛtānga-tīkā
Sūtrakṛtāngacūrni (Ratlam 1941)
Uttarādhyayanacūrni (Ratlam 1933)

C-TEXTS (UNEDITED TEXST)

Aṅvakappa (a *Prakirnaka*)		44	verses
Ārādhanāpatākā (a *Prakirnaka*)		990	"
Bhagavatisutracurni			
Brhatkalpabrhadbhāsya			
Brhatkalpacūrni			
Brhatkalpaviseṣacurni			
Dasavaikālika-Agastyasimhacūrni			
Dasavaikālikacūrni called '*Vrddhavivarana*'			
Oghaniryuktibrhadbhāṣya	about	2525	
Paksikasutracūrni			
Pañcakalpabhāsya	about	2575	
Pañcakalpacūrni			
Samsattanijjutti		63	"
Titthogāli (a *Prakirnaka*)	about	1251	"
Vyavaharacurni			

Celestial Symbolism in Late Mediaeval Jaina Temple

KLAUS FISCHER

From early periods the followers of Buddhism, Hinduism and Jinism expressed common symbolic ideas by the same artistic means Towards the middle of the second millennium A D the architectural forms were enriched by numerous foreign elements including Islamic structural devices One example of this late Indian building style has frequently attracted the attention the *Caumukha* temple of Adinatha at Ranakpur[1] Here shall be described further details various technical solutions to cover small and large spaces by ceilings the sculptural decoration of which was to reflect an ancient Eurasian symbolism—the image of heaven

Students of comparative art history interpreting the "iconology of architectre", i e the social, philosophic and religious, basically cosmic meaning of building types as well as of construction forms, throughout Eurasia have realized the special importance of Indian secular or sacral wooden structures, caves, rock sanctuaries and brick or stone built temples[2] The house not only *means*, but *is* the Universe, and the temple represents an imitation of both house and Universe rites performed during the erection of houses or sanctuaries repeat the creation of the world, indicate the centre of the world[3] and convey happiness to all human beings In order to porpitiate supernatural forces and to secure their power to human activities, Indian architects conceived temples of the Hindus, Buddhists and Jainas as symbols of the world-cave, of the cosmic mountain, of the primordial man, of the world axis, of the celestial

[1] T N Ramachandran, *Jaina Monuments and Places of First Class Importance*, Calcutta, 1944, 14 C L Jain, *Jaina Bibliography*, Calcutta, 1945, 60, 118, 119 P Brown *Indian Architecture* (Budhist and Hindu), 3 ed , 1956, 165, pl 120 fig 2, pl 123 K Fischer, *Caves and Temples of the Jainas*, Aliganj, 1956, 15-17 and 5 pl in the appendix A Banerji, Jaina Temple at Ranakpur, *Journal of Indian Museums*, 17-20, 1961-64, 41-45 J M Nanavati and M A Dhaky, *The Ceilings in the Temples of Gujarat*, *Baroda*, 1963, 31 48 (n 22 ref to A P Shah, *Ranakpur-ni pancatirthi*) A Banerji, Three Temples of Ranakpur, *Journal of the Oriental Institute*, 16, 1966, 170-175

[2] H Sedlmayr, *Epochen und Werke* Wien, 1960 211 in the chapter "Architektur als abbildende Kunst'

[3] M Eliade, Centre du monde, temple, maison in *Le symbolisme cosmique des monuments religieux* (Rome Oriental Series 14), 1957, 67

car, of the cosmic city[4] While these Indian, Indo-Chinese and Indonesian creations were inspired by characteristically South-east Asian Holy Scriptures, there exist, last not least whole buildings or building parts based upon archetypes common to both Western and Eastern symbolical thinking reflecting the image of heaven[5] From the Gandhara period up to present day Indian craftsmen invented numerous devices to materialize by stone and brick structures the idea of heaven s vault and by stone or wood sculptures the forms of heavenly beings--presiding over the celestial space and ruling the terrestrial sphere Technically and artistically there occur three main solutions to cover square rooms and to evoke the image of heaven simply horizontally thrown stone beams or slabs with symbolical paintings or relief sculptures , a cavity formed by diminishing squares with or without additional decoration , a dome-like structure of overlapping stone-circles enriched by allegorical figures The art of temple building had a history of one millennium, when the temple city of Ranakpur was established in the forest-scenery of the Aravalli mountains (fig 1) in V S 1489 (- 1432-33 A D) by order of Dharanaka and constructed under supervision of Dipa[6] Therefore we find in the ceilings of icon-niches, corridors and assembly halls traditions of various regional styles inconographic systems and aesthetic concepts As far as I can see Ranakpur represents a rare, unless the only, specimen of an architectural unit containing three different artistic solutions for the identical symbolical theme the heaven

According to common human, physio-psychological or aesthetic experiences we react like our ancestors, like the creators of Mediaeval Indian temples, and recognise the firmament—the sphere during bright daytime as well as the starry sky—quite naturally by any dome-like vault covering a square or a circular room[7] Among the two technical

[4] R Heine-Geldern Weltbild und Bauform in Sudost-Asien *Wiener Beitrage zur Kunst- und Kulturgeschichte Asiens* 4, 1928/29 R Guenon, La montagne et le caverne, *Etudes Traditionnelles* 43, 1938 S Kramrisch, *The Hindu Temple* Calcutta, 1946 H G Q Wales, *The Mountain of God* London, 1953 F D K Bosch *The Golden Germ*, 's-Gravenhage, 1960 W Muller, *Die heilige Stadt* Stuttgart 1961

[5] K Lehmann The dome of Heaven, *Art Bulletin* 27, 1945 A C Soper, The dome of Heaven in Asia, *Art Bulletin* 29, 1947

[6] A K Coomaraswamy, Indian Architectural Terms, *JAOS* 48 1928, 374 Banerji *Ic* 1961-64 41 n 1

[7] A K Coomaraswamy, Symbolism of the Dome, *IHQ* 14, 1938 E B Smith, *The Dome, a Study in the History of Ideas*, Princeton, N J , 1950 L Hautecoeur, *Mystique et architecture, symbolisme du cercle et de la coupole*, Paris, 1954
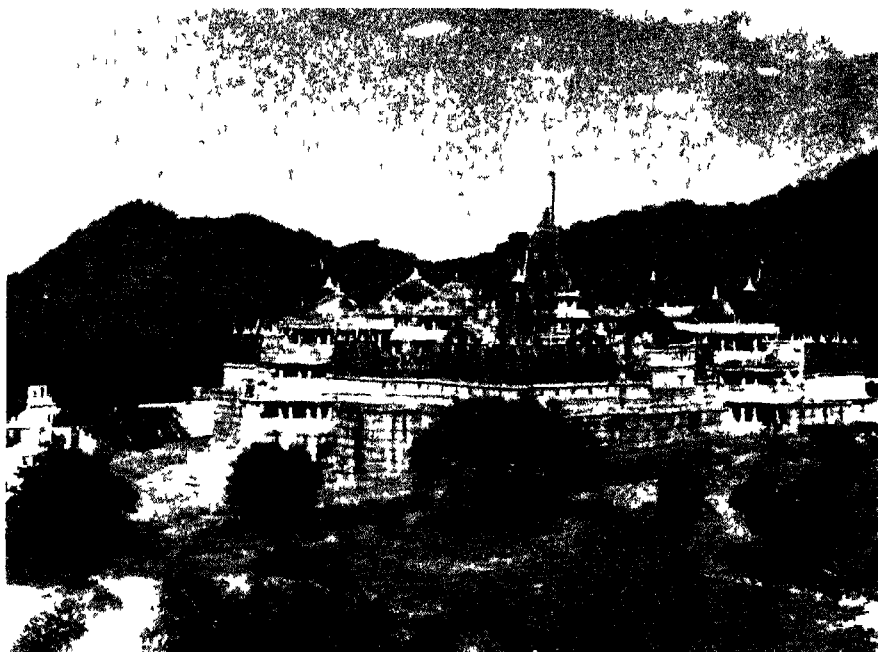
Fig 1

Fig 2

Adinath
Temple
Ranakpur
1432 A D

Fig 1
General
view

Fig 2
Ceiling from
corbelling
stone courses
over one of
the major
assembly
halls

Adinath
Temple,
Ranakpur
1432 A D

Fig 3
Square room
in front of
image cell
covered by
lantern-roof

Fig 4
Richly carved
flat roof
covering
long corridors

Fig 3

Fig 4

varieties of bridging spaces, i e by corbelling stone courses or by "true vaulting" with radial voussoirs, Indian craftsmen preferred the former construction with horizontal layers owing their stability to the direct vertical pressure of the building material[8] The mason guilds of Mediaeval North-west India attained the highest mastership in erecting domical roofs by concentric and diminishing rings of stones laid upon horizontal beds[9] In the interiors of the Jaina temples of Mount Abu the spectator experienced the illusion of a hemisphere while the outer shapes of these buildings were frequently modelled according to the forms of "true cupolas"[10] prevailing in adjoining countries[11] This construction process was studied by the pioneers of Indian archaeology in the Jaina sanctuaries of the North-west and was temporarily even called 'Jaina-style'[12] The technical form is described in ancient texts from Gujarat as *Sabha-Padma-Mandaraka* and was recently rightly called an Indian vision of the heaven, of the cosmos[13] The early dome-like ceilings of Mount Abu, an example of later art over one of the most important *mandapas* from Ranakpur (fig 2) or the upper parts of recent wooden Jaina temples are interpreted as celestial spheres by sculptures of heavenly beings, before all of the *astadikpālas* the eight regents of the world regions[14]

Square rooms over or in front of the cult icons of the *Tirthankaras* (fig 3) are covered by stone beams laid on angles , they form diminishing squares the last of which is shut by a coping stone The origin of this so-called "lantern roof" [15] consists probably in a far-spread Eurasian wood structure invented for dwelling purpose Later on it was copied by Far Eastern subterraneous tomb architecture, Near Eastern cave or stone built tombs, Buddhist cult-caves in Afghanistan and Central Asia and finally in free-standing buildings from early Hindu shrines in Kasmir[16]

8 Brown, *l c* , Pl 40, 1 K Fischer, *Schopfungen indischer kunst* Koln, 2 ed , 1961, 76

9 H Cousens, *Somanatha and Other Mediaeval Temples in Kathiawad* Calcutta, 1931, 9

10 Brown, *l c* , Pl 110 Fisher, *Schopfungen* *l c* , Pl 268, 269

11 R A Jairazbhoy, The Abu Temple and Iran *Indo-Iranica* 15, 1962 no 4, 41 Idem, *Foreign Influence in Ancient India*, London, 1963, 171

12 J Fergusson, J Burgess & R P Spiers, *History of Indian and Eastern Architecture*, London, 1910, I fig 177-179

13 Nanavati, *l c* , 1, 55-57, pl 62-88

14 W N Brown, The Jaina Temple room in the Metropolitan Museum of Art, *JISOA* 17, 1949, 26 Fischer, *Caves* *l c* , 33 (and pl Patan)

15 B Rowland, *The Art and Architecture of India* (Buddhist—Hindu—Jaina), Harmondsworth, 1956, 99, 108

16 Rowland, *l c* , fig 14

up to later Jaina temples in South India[17] From recent wood houses in Asian mountain regions and from contemporary folklore we have to conclude that in remote past lantern-roof-structures above the fire-place of the peasant house ended by a hole through which smoke was to escape Coomaraswamy and Eliade have pointed out the subsequent religious interpretation of this constructional device as a means of communications between earth and sky, as a way to heaven Consequently the parts of this ceiling type were again decorated with paintings or sculptures of celestial beings Whilst in the beginning of this artistic evolution the symbolic meaning of the lantern roof as an image of heaven may have been generally understood [18], in the course of time the original significance of the building form was obliterated As it happens frequently the architectonic formular persisted Even during periods when it was used unconsciously it fulfilled its original symbolic function to communicate between celestial and terestrial worlds[19]

We find the same correlations between archetypical symbols and their various later artistic transformations in the *mandalas* consisting of combinations from squares and circles *Mandalas* or magic diagrams were conceived by Jainas, Buddhists and Hindus to show in abstract forms heaven and earth, to make heavenly forces auspicious for earthly beings Speculations on the square sky and the round earth, or on the square *mandala* of the terrestrial world and the circular eclipse resulted in numerous geometrical combinations of the square and the circle[20] One of the oldest archaeological monuments is preserved in an *āyagapata*, i e a Kusana period votive plaque from Mathura[21] A half millennium later the cave temple of Sittanavasal was carved out of the rock , in one cell the square ceiling above the *Tirthankaras* is decorated by a circular lotus[22] This sanctuary is again separated by about half a millennium from Ranakpur where stone slabs over corridors form squares that are decorated by sculptural sequences of square– circle—square—circle (fig 4) The North-west Indian *Samatala Vitāna* type of ceiling[23] has reached at Ranakpur its perfection as a graphic rendering of the correlations between heaven and earth Upto the present day we find in Jaina temples[24] and in Jaina manuscripts[25] painted *mandalas* formed of

[17] Ramachandran, *l c* , pl 33
[18] Soper *l c* 228-231
[19] M Eliade, *Patterns in Comparative Religion* London 1958, 450
[20] Kramrisch, *l c* , 23 253 Soper *l c* 226-228
[21] Fischer, *Schopfungen* *l c*, pl 87
[22] Fischer *Caves* *l c* 9 and pl in appendix
[23] Nanavati, *l c* pl 12, 13
[24] Ramachandran, *l c* pl 24
[25] H v Glasenapp, *Der Jainismus*, Berlin, 1925 pl 8

squares and circles illustrating the *samavasarana*, the royal hall where *Tirthankaras* used to preach

To resume in the middle of the 15th century the Adinatha temple of Ranakpur represents one of the last example of Mediaeval Indian architectre in which creative forces still produced original works of art Basic injunctions of the *Silpa Sāstras* are followed , individual artisans are able to interprete them by noble inventions The temple – that itself seems to have been an ingredient of the mountain world with forests, peaks and caves (fig 1)—reflects by its soaring *sikharas* the idea of the cosmic mountain Meru and shelters icons in *garbhagrhas* the mysterious darkness of which symbolises the world cave Furthermore, the builders of Ranakpur made use of three different traditions to render artistically the celestial spheres for the benefit of human beings in present and future They beautified plain level slabs by magic diagrams of squares and circles (fig 4) that already in far remote past of the Kusana age had served as *mandalas* of heaven and earth When they superimposed huge stone blocks by several levels in the form of the lantern roof (fig 3) they followed consciously or sub-consciously anciet Eurasian conventions to express the passage from the world of man to that of the gods Finally, by oversailing courses of stone rings they constructed a dome-like interior of approximately hemispherical volume (fig 2) thus they conceived heaven s likeness by a stereometric from[26] through which Romans, Sassanians, Christians and Muhammadans had symbolized firmament's vault

[26] A Gosset, *Les coupoles d'Orient et d'Occident*, Paris 1889 K.A C Creswell, Indian Domes of Persian Origin, *The Asiatic Review* N S 5, 1914 M Rumpler, *La coupole dans l'architecture byzantine et musulmane*, Strasbourg, 1956 J Fink, *Die Kuppel uber dem Viereck*, Freiburg i Br, 1958

Twenty Most-Asked Questions About Jainism

Leona Smith Kremser

To the Lord Aristanemi, the twenty-second Jaina teacher, conqueror of the beginningless cycle of births and deaths, O Pure Soul without a body, I make obeisance

Now I begin answers to the twenty questions most often asked in the West about Jainism

1 *What is Jainism ?*

an indigenous Indian religion of non-injury to all living beings It is the one total non-injury or *Ahimsā* *Ahimsā* to *all* living beings On this principle from protohistory, Jainism endures into the present Twenty-four teachers in a long series came to offer, in their life-acts of austerities, their spiritual system that leads all living beings from impure body to Pure Soul Jainism does not ask all to become Jainas It is a world religion only because it welcomes all the world to liberation by way of Jaina code of conduct—conduct in act if not in Jaina name From the Sanskrit the teachers are called Spiritual Conquerors or *Jinas* Followers are called Jainas

2 *What briefly do Jainas believe ?*

that the three-fold path of Right Belief, Right Knowledge, and Right Conduct alone purify the soul This soul in you and me is intrinsically pure But like the sun behind a cloud, it is behind the cloud of its own self-induced ignorance Remove ignorance, purify soul, realise self To this end, religions offer many paths but Jainas believe in the three-fold one In abridged context, it is belief in Jaina principles, knowledge of the principles, and conduct in daily living by the principles The basic Jaina principle is non-injury, all the way from the vegetable and insect to the human you and me Example The good Jaina does not eat the underground vegetable that has microscopic lives, he does not crush the cockroach that has a soul, he does not sell liquor to harm others nor drink liquor to harm himself Altogether the towering Jaina religion is intricate and encyclopedic But the great central motive of conscious life, states Jainism, is for the individual

to realize the individual Pure Self Self-realization, then, is both object and subject of what Jainas believe

3 *Do Jainas believe in God ?*

in the synonym for Pure Self, yes In the God word, modern Jainas express the qualities inherent in the individual, the divinity in even you and me As regards the Jaina story of creation, there is none First cause of the cosmic universe is denied by the question, who created the creator ? One who feels desire, as the desire to create, is not perfect, hence not God, in the Jaina judgment No, the eternal existence of both living and non-living posits their own environments in which they can manifest Thus the universe is without beginning or end, the sum total of eternal substances undergoing modifications, as a gold bangle into a gold ring So we see the Jaina religion is not based on diety How then is it a religion ? Because it is based on the conscious principle that the West calls the immortal soul Every living being possesses its own private, self-existent, uncreated, and eternal soul Since beginningless time, Pure Soul has put itself in bondage to impure body The rare privilege of embodied life is to free the soul and let it soar to the individual and permanent pure conscious state Way-showers to the pure state are the twenty-four worshipful *Jinas*

4 *Do Jainas then believe in idols, like Twenty-Four ?*

not in idols, in *ideals* Highest Jaina ideals were achieved by the twenty-four *Jinas* They began as people like you and me, they succeeded at austerities, they realized their Pure Souls By their presences were their contemporaries inspired to emulate them Today, by environmental association with their images, are the devout likewise inspired We know the image is not the teacher The image is the symbol of the spiritual ideal, a material reminder to recall the vagrant human mind to the model spiritual example Worshipful *Jina*, attached only to Pure Soul, is not touched by any prayer nor moved by any act of worship Still, Jainas of most sects bow to chosen images Agreed, the outer form may mislead us While in truth, in his own words, the Jaina is saying "O Pure Soul without a body, I bow to you because I too want to be pure " This is the ideal worship that narrow acquaintance mistakes for idol worship In point of history, Jainism never had a place for idolatry, it never had a tribal mentality that carved out an idol and breathed life into it Always a cultured and intellectual judgment, Jainism always led out with the loftiest concepts of the universal themes of birth, death, and immortality

5 *What do Jainas believe about karma and reincarnation ?*

the heredity of the soul instead of the heredity of the parents True, this is *karma* alone But we shall see that *karma* theory automatically calls for reincarnation to work out the *kārmic* heritage Jainas do believe that the individual is the result of his past lives, *karma*, and that the individual soul is reborn into successive bodies, reincarnation Our merit, and demerit, then, follow us from yesterday into today and tomorrow It is our own unchecked clouds of ignorance, of greed, lust and vanity, that obscure our Pure Souls and condemn them to body bondages in the shape of highly complex psychical and physical *kārmic* particles There is not always a meritorious progression, there is often a demeritorious retrogression into lower conditions as animal, vegetable, and mineral In a simple restatement, the soul grows heavy with dirty *karma* and sinks into hells Or it grows light with clean *karma* and rises to the top of the universe Jainism always leaves a place for the personal free will so beloved by the West Fruit of *karmas* can be changed from long to short, from strong to weak, by proper practices Out of enlightened self-interest, then, the thinking Jaina works to free himself from the burden of deeds on his soul in order to escape the misery yet to come His religion shows him the way in the form of a great spiritual stairway with steps for everybody, from the ascetic disciplined even beyond the realm of his conscious thoughts, to a simple houselady like me at the mercy of my gadabout mind

6 *Do Jainas meditate that is expand the mind into the macrocosm ?*

meditation yes expansion no For the Jaina aim is not expansion into a universal self but withdrawal into the individual self Jainas compare the mind to a lamp always burning Its light must be purposefully directed toward a proper object Jaina's proper object is the private Pure Self in you and me To behold Pure Self is a massive task, for it means emancipation from the obscuring *karmas* of ugly thoughts and ugly deeds Already we have said that the Jaina religion offers a spiritual stairway that you go up at your own speed Example Once a day, a simple householder meditates on the image in a temple built by others Twice a day an advancing householder meditates on the classic Jaina formula of Friendship with all living beings, joy in the company of the learned compassion for the unhappy, and indifference toward the wicked While at every quiet moment the high householder pours his spiritual vitality into the Twelve Meditations of transitoriness, helplessness, transmigration, loneliness, distinctness, impurity, influx, stoppage, dissociation the universe, rarity of enlightenment, and the

truth proclaimed by religion Now we see how the Jaina meditates progressively from his own level of spiritual evolution toward his goal of the inner state of Self-realization

7 *What precisely is Jaina Self-realization ?*

"that from which words fall short and return back without expressing" Logic cannot reach it, intellect cannot grasp it Remember now the basic Indian view that the body is the place of misery and suffering And this view is positive, not negative For when we renounce the body, we renounce nothing but the misery Self-realization, then, is positive freedom from negative body It is freedom from the necessity of being born and the necessity of dying It is liberation found after the soul frees itself from *karma*, regains purity, and attains the infinite peace, bliss, and contentment from which there is no return Indeed words fall short In a practical way, we are concerned with our own Self-realization The prescribed method is always to live, move and have your being in the Self, and never to look to the outer world Never let the basic culprit of ignorance confuse the real with the unreal Always discern that you are the Pure Soul, you are not the impure body We know how such insight gradually comes through the rising spiritual steps of the Jainas But by whatever name you call yourself, your code of pure conduct can lead you to Self-realization Then your soul will soar to its final and individual abode at the top of the universe This blissful finale to finite existence is the goal in Jaina religious life

8 *What is daily routine in the religious life of a Jaina ?*

the meaningful translation of the religious life into the daily life For the primary thought of a good Jaina is to make the religion the index of the whole human being His tools are the Five-fold Vow of non-injury, truthfulness, honesty, chastity, and non-attachment, and the Six Essential Daily Duties of worship, service, reading holy books, self-denial, meditation, and charity These he observes according to his individual capabilities But he knows that at the end he stands without excuse We do not exaggerate in saying that the good Jaina strives to be good twenty-four hours a day Example He does not eat after sundown Hardly a self-insulting action to him, but it is death to the unseen insect We remember his basic vow of non-injury Throughout India, by reason of total commitment to his way of life, the Jaina is well-regarded, be he working householder or wandering ascetic As regards ascetics, their daily routine includes such variables as complete observence of the Vows and Duties, conquest of death by conquest of the fear of it, pastoral care of the laity, and a mouth-mask symbolizing

non-injury to microscopic air-beings Excepting during the rainy season when they stay put to avoid useless trampling of new vegetation, the ascetics wander on foot even in our modern times Jaina ascetics are both men and women

9 *Women, yes, what is their position in the Jaina community ?*

on the road to the emerging single standard of our era Historically, to survive a minority must take on the majority social views For Indian women, this was child marriage and status as the mother of sons We confess this is not the woman's favorite India Nor was it one man's the barrister C R Jain, who in 1911 spoke loud and strong against child marriage and the marriage of young girls to old men Independence 1947, gave Indian women legal freedom Today, the contraceptive revolution gives them promise of body freedom Jaina women thereby return to their ancient freedoms and honours For the Jaina religion on its own always gave women freedom to choose mates, to remarry after divorce or widowhood, to inherit property, and to achieve education The first teacher, Rsabhadeva, took women into the order before the second millennium B C , in 1968 a Jaina nun on her last journey received the homage of the whole Madras city Rsabhadeva also gave his daughters, not his sons, the alphabet , in 1969 professional women with the surname 'Jain' are in telephone directories of the big four Indian cities Currently India enters the age of space communication Western behavior will have instant Indian replay Under pressure of changing times will Jaina women hold to ancient Jaina code ? More aptly we ask, will Jaina men ? For relentlessly our era is emerging into the single behavioral standard Will Jaina men so manage themselves that they welcome women to share their conduct in both religious and work-a-day life ?

10 *Do Jainas eat meat ?*

no, no, not for all the world ! Jainas are ethical vegetarians, with the severest discipline of all Indian schools For them the science of the right and the nature of the good add up to the least destructive course open to human survival And for the sarcasm, Jainas have the answers Example How can you eat that living brinjal ? *Do you see a difference between eating animals and eating humans ? Certainly ! So how you feel about eating humans, I feel about eating animals And how you feel about eating animals, I feel about eating brinjals* The average American, aged seventy, has eaten the equivalent in cattle alone of one hundred fifty Cannibalistic *karma* ! Already it bears fruit in the U S death rate from heart disease, the highest in the world As for the protein deficiency bogy, the Jaina points both to East and West, to his own

survival record from before the second millennium B C , and to the nutrition charts from the West's own food scientists Lord Aristanemi, the twenty-second teacher to whom King Nebuchadnazzar I paid homage in 1140 B C is the patron prince of the food animals Indeed a prince in his own wedding procession, he heard the crying, crying of animals his wedding feast ! " yet they have souls like ours " His heart turned sick On the spot he tore off his jewels, he set free the animals, and he abandoned the worldly life to wander on the common road, teaching mercy for food animals To this day, the devout bow to the ideal of Lord Nemi Indeed no, the position against flesh-eating cannot be overstated in the religion of Jainism

11 *Is Jainism a religion unto itself, complete and original ?*

all the way within India's total history Even aboriginal animism India s joint heritage from her spiritual genesis, is preserved in the Jaina broad division of living beings, between the immobile and the mobile *Rgveda* accepted by the West as dating not later than the second millennium B C cites an independent Jainism Vanity, vanity, says Jainism, to flaunt the chronological age of your religion Yet in point of history, Jainism has endured the three massive military-religious invasions, Arya ı, Muslim, and British without compromise of its exclusive and notable principle of the sanctity of the souls of all living beings It so endures into our latter days of the twentieth century In-depth study of comparative religions reveals the initiative and maturity of the comprehensive Jaina range ethics and morals, fine arts and exact sciences, cosmo-gonical metaphysics in place of parlor metaphysics, poetry and parables of tender spiritual imaginations, a finished psychology and a peace-inducing philosophy Jainism is nearly unknown to the West Scanty information is mostly misinformation Yet it can prove itself all the way from ancient archeology to palm-leaf manuscripts As the Hindu *Rgveda* retains the name of the first teacher, Rsabhadeva, so the Buddhist canon retains the name of the last teacher, Mahavira who was the giant senior contemporary of the Buddha Yes, above time Jainism stands as author in its own right of a religion complete and original

12 *What is original in Jaina philosophy ?*

viewpoints, or the theory of manifold truth This unique Jaina logic can be called a pluralistic, relativistic, realistic logic It simply is a pluralistic view of a single thing Example The seven blind men with their seven views of one elephant Each view is a partial truth, yet the real nature of the elephent is in the unity within the multiplicity In this original way, the practical Jaina philosophy allows for

the existence of seven bodies of opposing evidences that result in seven divergent true judgments, at the same time about the same thing Thus Jainism states that no absolute predication is possible Here let us understand that Jaina non-absolutism does not mean that Jainas hold no absolute principles for themselves Jainas hold themselves to Jaina principles through famine and massacre Within Jainism, non-absolutism works out to mean that whether the individual adopts the pure view of the ascetic or the practical view of the house-holder depends on his goal in life To non-Jainas, non-absolutism means that the Jaina page in history is free of non-Jaina blood because Jainas practice a mutual sympathy and toleration for the views of others A warlike society neglects to live and let live A peacefully co-existent society follows the foundations for working social machinery that is the original Jaina phisosophy of viewpoints

13 *What is complete in Jaina psychology ?*

self-responsibility, or the theory of individual act and consequence Here the all-India *karma* theory is pushed to its outer limits as the basis for the Jaina science of human behavior Jaina thinkers hold that the psychological functions of knowing, willing, and feeling, no less than the physical body are the result of individual acts And the soul endures the consequences through successive bodies If not balanced out in one life, then it will be balanced out in a coming one Truly a heredity of the soul How more justly do we resolve the living and dying diversity between us ? As such individual differs outside from others, so he differs inside, and at different times, he even differs from himself He is bearing the impartial truition of his accumulated *karmas* Let us say the body is the soul with its jacket on Style of the jacket is cut by the pattern of self-acquired *kārmic* forces that lead the permanent soul to higher or lower impermanent states Healthy-wealthy-and-wise, you have only your own past merit to laud, psychotic litter case, again you have only your own past demerit to blame No diety erases no priest intercedes, no scripture sanctions your acts in your continuous lives, acts that return to you alone in pains or pleasures It is self-responsibility to the limit in the clinic of the complete Jaina psychology

14 *What is complete and/or original in the Jaina pair of opposites, the fine arts and the exact sciences ?*

the proved principle of plant consciousness, and the Western Indian school of painting This distinctive school of painting, with

themes from an electrically lyrical Jainology, began in Gujarat in the early twelfth century and lasted five hundred years Style was linear, color surface flat, background red or blue, ornamentation richly gold face in profile with nose elongated, chin pointed, and farther eye projected Today the art world knows this is *the* Indian style of painting Now we know it was originlly Jaina style As regards the exact sciences, the Indian plant physiologist Sir J C Bose is world renowned for his experiments in our own century that proved the consciousness principle in the plant kingdom Yet about the sixth century B C, the last teacher Mahavira sent his favorite disciple packing because he denied the plant consciousness principle [1] So we see how wholly Jainism classifies the sub-human vegetable kingdom as having life-consciousness Their bodies are subject to pain by reason of their vitality of touch And touch was a decisive factor in the Bose experiments Yes, when we cut vegetables, they feel pain yet they cannot cry out they lack the vitality of speech We see how the Bose experiments in our century dignify the actual being of the Jaina soul-conscious principle in the vegetable kingdom This principle, deeply intuitive in archaic Jainism, is yet another facet of the completed and exalted Jaina religion

15 *What in the Jaina opinion is the Jaina crowning jewel* ?

the Jaina *Ahimsā*, or the theory and practice of non-injury to all living beings Here our key words are 'all' and 'practice' Other religions share the theory, but the practice they reduce to a fanciful speculation As regards all, Jainism has followed an all-inclusive *Ahimsā* from that time before the sun and moon were visible in the sky, order, and justice We call it single standard because it applied equally to all without exception Ancient Jaina dialectic equated non-injurv to life principle, not to physical dimensions Is not the life principle in the child equal to the life principle in the man ? Is not the life principle in the ant equal to that in the elephant ? And in the ant equal to the child ? Rational people do not even consider harming the child, why do they rashly harm the ant ? Alas, the Western non-injury is the double standard, like elastic, more lenient for some than for others Not the evildoer's dear ones, but the cockroach in the morning, the food animal in he afternoon, and in the dark of the night? We see how the double standard can lead to human disorientation, to the "crazy, mixed-up" complex of the West Would you not shudder for your little child to walk alone on a dark street in a Western community ? Conversely, would you not breathe easy for your child to walk in a Jaina community where not even your pet dog would be injured? So to your children and your animals alike, as to all living beings both Jaina and non-Jaina, the Jaina *Ahimsā* is the crown jewel of the religion

16 *Do Jainas like animals better than children ?*

children *and* animals, in nature's own symbiosis The veiled antagonism in the question is justified from an anarchical point of view To deny the social order is to deny the psychotic thread between child violation and animal violation Our twentieth century is not free from anarchy, it would sadly seem, from the viewpoints of both animals and children The shameful need to protect children is filled by many organization, but how many organizations protect animals ? May we suggest that the end responsibility of the state is the physical protection of its citizens Jainism simply extends citizenship to the animals Tradition claims that the twenty-four great *Jinas* in their teaching conditions spoke in audience halls with special seating for animals Since those transcendent times, for Jaina support of bird hospitals, animal refugee centers and societies for the protection of prisoners without crimes, Jainas have been renowned Smt Rukmini Devi, Animal Welfare Board, Government of India writes in the Board *Magazine* of Spring, 1965, I am a Jaina at heart as I believe that *Ahimsā* is the one and only religion In affirming the good Jaina name in animal welfare, Smt Devi is joined by even that great soul Gandhi who studied *Ahimsā* with a Jaina teacher

17 *Yes, Gandhi did study many religions, why did he not accept the Jaina religion ?*

in conviction, if not in name Let us research the influences that brought the child of an animal sacrifice religion to the firm and fixed belief in a radical *Ahimsā* Gandhi was born in the Jaina stronghold of Gujarat state His mother was pious along Jaina lines His boyhood was lived among Jaina ascetics always willing to share their classic learning Then Gandhi went into young adulthood, eventually to South Africa From there, perplexed by his study of comparative religions, he exchanged letters with the young Jaina in Bombay Much later, Gandhi wrote, "Tolstoy, Ruskin and Rajchandraji, the three great personalities have influenced me much " Of course Rajchandraji was the young Jaina Tweny-seven conscience questions Gandhi put to Rajchandraji Example "Is there merit in performing animal sacrifice? " and "What should you do if a snake comes to bite you?" Many study years later, Gandhi wrote that he prayed for an enlightened person to stop animal sacrifice, and that he did not want to live at the cost of a life, even the life of a snake What but Jaina answers to his early conscience questions ? Gandhi's own words make plain that he owned his changeover to full *Ahimsā*—to the Jaina principle

if not to the Jaina name—to the influence of his young companion Rajchandraji, the ascetic and compassionate Jaina

18 *But in our materialistic age, is not the ascetic and compassionate Jaina —forgive me—a fossil ?*

living fossil! To survive, a minority must do its home work well A minority the Jaina is, historically less than one percent of the population That he survives proves his work well done in his historical environment of famine, massacre, and incessant pressure to assimilate into the dominate religion since the second millennium B C Survival religion of all ages, we may call this solidly-knit Jaina community of the wealthy trading class under the consecrated care of its uncompromising ascetics But the question really asks, can Jainism translate into the current scene ? Can the ascetic and compassionate *Ahimsā* communicate with the mini-*sāri* and the motor scooter on whom future survival depends ? All around the world, young people say they do not want words, they want action *Ahimsā* asks, do they want to *talk* action, or do they want to *take* action ? For Jainism is where the dynamic action is Example On Sept 18, 1967, a Jaina took ascetic vows Soul action! For he was jeweller, industrialist, millionaire, indeed conqueror of the crafts of our materialistic age Very simply he chose not to stand at the end with empty hands Honor to Sri Motilalji Jain His kind of action recreates the spiritual dimension of the living *Ahimsā* that benefits all the world

19 *How can Jainism benefit the West in general and me in particular ?*

by its climate of minority existence Incongruous, that a minority religion from the East should reaffirm free existence to the West But today we see a depressingly carbon-copy West, a general tolerance of atomic overkill and a particular lack of minority identity And group identity is the epic first step towards social manipulation, in turn, the fatal step for the individual And the Jaina believes so truly in the individual that he believes his individual self is potential diety ! We know this is minority belief, yet the more diversity, the more freedom for ourselves and for our countries Ideal Western democracy is akin to four basic Jaina concepts non-violence which is respect for other lives, non-absolutism which is respect for other views, *karma* which is equality of justice, and equality of souls which is individual freedom Hopefully, the restatement of these Jaina basics can benefit the West by recalling it to its own climate of freedom How can Jainism benefit the particular Westerner, you and me ? Already we have glimpsed an encyclopedic Jai-

nism Briefly I turn a fresh page the nature of self-esteem in Jainism The Jaina does not preach on street corners nor hand out scriptures with sulfa drugs Jaina self-esteem stands on the intrinsic worth of the religion We Westerners, you and me, bend to every wind of cultural transition from the modernized chruch to the color television set Let us benefit by the unshaken example of the nature of dignity in Jainism

20 *In a hurry how can I learn more about Jainism ?*

airmail subscription to two Jaina magazines, *Jain Journal* and *The Voice of Ahimsā* The Voice is all warm heart, and the Journal is high art, both absolutely current and authentic Here we caution the new-comer against non-Jaina sources Outsiders read and misunderstand Jainology Let yourself learn about Jainas from the Jainas themselves The Voice lists its own publications and the new-comer would do well to order *Religion of Tirthankaras* by Dr K P Jain, a word and picture Jainism from pre-Aryan through British India *Jain Journal* reviews timely Jaina books which can be ordered through any big city book-finder service Also through book-finder service, we press you to order the one book nearest to a Jaina ' Bible ' *Reality* by Prof S A Jain, Calcutta, 1960 The learned author recommends the newcomer to deep study of Chapters VI, VII, IX, and X, in that order, with Chapter IX the most valuable in the book In conclusion, may we congratulate you You have a rare treat in store as you begin to learn more about Jainism, the religion of *Ahimsā*, non-injury to all living beings

Bonus Question *Would you please restate—pure and simple as we say—the distinctive Jaina doctrines ?*

yes *Individual Responsibility* You are uncreated, self-existent, and eternal This eternal you is individual and self-responsible Your intentions and deeds in lives past and present account for your present and future body conditions and body bondages Jaina code of conduct by whatever name you choose to call it offers you the ultimate and everlasting free state Free state is yours when you accept responsibility for yourself, root out your self-induced *karmas*, and regain your indentity as Pure Self *Seven-fold Viewpoint* Common experience shows that we cannot divorce personal conclusion from personal cognition At best our estimate of reality is a partial truth, as proved by seven blind men with one elephant We must live and let live in intellectual charity Of all philosophical systems, Jaina seven-fold viewpoint most successfully promotes mutual sympathy and toleration Here we see the basis for the famed Jaina ability to disagree without being disagreeable *Nature of Dignity*

The Jaina religion agregate is the model of that dignity that bespeaks the worth and greatness of its nature In a mixed crowd of good and evil, the Jaina does not speak due to his canonical belief that his portion of truth will be misunderstood But the one Westerner who persists through to the one Jaina finds the pure gold of person-to-person communication *Total Non-injury* Before sun and moon were visible in the sky, the Jaina religion took its stand for non-injury to all living beings So tradition expresses the eternal nature of Jaina *Ahimsā* To kill, to injure, to degrade, any living being is the vilest crime For like you and me, all living beings have souls Vegetarianism follows as a practical by-product of the total *Ahimsā* From the belief that the human mind cannot reach higher, the Jaina religion offers its own distinctive and total *Ahimsā*, non-injury to *all* living beings

Ahimsā paramo dharmah—Non-injury is the highest religion

Now I end the answers to the questions about Jainism

Obeisance to the twenty-second Jaina teacher, conqueror of the beginningless cycle of births and deaths, O Pure Soul without a body, the Lord Aristanemi

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The greatness of the great is humility
The gain of the gainer is self-control
Only those rich men are truly wealthy
Who releive the need of their neighbors

—*Naladinannurru, 170*

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